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# WOODSTOCK LETTERS

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# Instruction on the Use of Modern Means of Communication

Not infrequently questions are proposed to me, especially from colleges of Ours or of externs, about the use of those means which our age is employing more and more each day for the communication of news, and the presentation of plays, concerts and other things of the sort. It has seemed to me opportune to give a little fuller instruction to the Society on these matters.

Whether it is a question of daily newspapers or of illustrated periodicals called magazines, or of the so-called digests, or of the radio, television, or finally of movies, all are to be weighed by the same norm, with an eye to the good and the bad effects which follow upon their use. For of themselves, according to the intention of the Creator who gave us inventive genius to devise such media, they are all good, and are to be ordained toward what is good—the glory of God and the salvation of souls. However, because of our malice, carelessness and laziness, they can become evil, and upon their misuse follow tepidity, sickness of soul, sin and spiritual disaster.

Daily in the Divine Office we are admonished in the words of the Apostle Peter: "Be sober, be watchful! For your adversary, the devil, as a roaring lion goes about seeking some one to devour. Resist him, steadfast in the faith."[1] "Be sober," that is be attentive, think, and do not act lightly or without deliberation. Do not throw yourselves headlong into everything that is pleasant, and certainly not into those pleasures to which men of our times give themselves indiscriminately without measure or discretion. You are Christians; you are religious. Not without reason has Christ, our Lord chosen you out of the world. He Himself has admonished us, "You are not of the world,"[2] but, according to the remark of the Apostle, "Your life is hidden with Christ in God."[3]

All the conveniences of modern life which I mentioned at the outset, can be a great help in spreading the truth, in teaching the people, especially the young and the uneducated, and in winning souls to their Creator. And sometimes it is to be regretted that sufficient use is not made of these means in schools, or in teaching the general public, and particularly in

supplying for the lack of priests. What good could radio and television broadcasts and movies not do to teach and convince those who, for one reason or another, cannot or will not go to our churches and Catholic schools! What could a good digest not do to help those who lack the time or opportunity to read books and periodicals! Besides, daily papers influence and determine the acts of whole peoples and of their governing bodies.

Though we often lack the large sums of money necessary to make our own these means of spreading the truth, not infrequently we can collaborate to good purpose with those who own them. When this is possible we should make every effort, with the approval of superiors, to do so.

As these things can be a help to our students and to the faithful entrusted to our care, so they can and should be a help to us as well. Because of our apostolic vocation we cannot be strangers to what is going on in the world, as we rightly could if God had called us to be Carthusians. Indeed, according to the requirements of our ministry, it is proper that some of Ours be better, others less well informed. Those who write for serious periodicals, professors who teach the higher branches, those engaged in apologetics and controversy, students in the social field, and not a few superiors have need of greater knowledge. Others can be content to have a summary knowledge of current events. For others, finally, such as our young men in the first stages of their formation and the Coadjutor Brothers, it is better that for the time being at least they remain in ignorance of most current events lest they be too distracted and withdrawn from their duties.

What then will be the norm and measure to be applied in the use of these modern means of communication? A clear norm, though not always a pleasant or easy one, is set before us from the very outset of the Spiritual Exercises of St. Ignatius, where he teaches us in the "Foundation" the right manner of using or of abstaining from creatures: *tantum quantum*, or as they help or impede us in serving and glorifying God, and in saving and sanctifying our souls. And as the Exercises proceed further, he adds a nobler norm: where the service of God and the good of our soul would be equal, we choose by preference that by which we are made more

like to Christ our Lord, poor, despised and fixed to the Cross. A twofold norm, then, is recommended to us: constant purity of intention as well as greater abnegation and continual mortification.[4] If we apply these norms to the use of the radio, television, movies and periodicals of different kinds, they will turn to our advantage and the good of souls; if we neglect them, they will do us harm and will be a cause of detriment to souls.

Unless we use them properly, all these modern discoveries can be very harmful. First of all, in using them there is danger of wasting our time. And let us not think it is a small matter to waste time, for time, i.e., our life, is a very precious gift granted us by God so that we may win an eternal reward for ourselves and our neighbor; time is the talent entrusted to us by Christ, Our Lord, so that we may gain profit from it. It is not ours, but His. While we are wasting time the enemy is alert and working tirelessly for the downfall of the human race. The Eternal Judge will therefore demand a strict accounting of us for the use of our time.

A second harmful effect is that the immoderate use of the more pleasant things weakens the spirit and daily makes it less disposed for the austere efforts of a laborious apostolic life, and then turning it from this endeavor, brings it finally to a love of ease. Very wisely, therefore, does our Epitome of the Institute (n. 208,1) warn not only subjects to be careful, but superiors as well to be on their guard, mindful of the fact that they have in a certain sense the duty of teachers towards their sons and the obligation of keeping at a distance those influences by which they will be turned little by little from the pursuit of perfection. Certainly, there is need for some occasional relaxation of mind; and the man who neglects to take it when he should, easily makes himself unfit for doing his best work, in fact sometimes turns to something worse; but in relaxing the mind there must be due moderation. Let us be sure that we do not confuse, as often happens, what pleases the senses with what relaxes the mind. Nothing is more fatiguing to the nervous system, of the young especially, though admittedly pleasant to nature, than a long and exciting movie. On the other hand, manual work involving some exertion and serving some useful purposes not infrequently

relaxes the mind completely, even though it may be less pleasant.

A third harmful effect, which often escapes our notice, is that worldly spirit which these attractions of the world gradually and imperceptibly instill into our minds. Should we not be afraid that the grace of a lively faith upon which the spirit of our vocation thrives will be taken away if we are unfaithful to it?

And finally, a fourth harmful effect, related to the preceding, more subtle but not less dangerous, is the development of a false conscience, especially as regards chastity. For when we are constantly reading about, hearing about, and looking at sin and the enticements to sin, it is inevitable that our imagination and our very heart will become so entangled and immeshed in dangerous, even wicked things, that, to say nothing of the angelic purity which our holy Father St. Ignatius expects of us, we are perhaps unable to preserve unharmed even the very substance of the virtue. I beg you not to pass over this point lightly. For a too sad experience gives the lie to the levity of those who, when warned by the rule or the counsels of superiors, shrug their shoulders and smile.

Gladly would I be content with these rather general and simple norms, leaving their application entirely to the prudent discretion of provincials and local superiors. For in practice a too strict rule rarely fits all circumstances perfectly; and our holy Father St. Ignatius in the Constitutions has taught us that many things must be entrusted to the inspiration of the Spirit of Wisdom to which he occasionally alludes even in his letters. Yet the facts have convinced me that not rarely certain superiors are not so much moved by their own convictions, based on faith and reason, as carried along by the importunities of their subjects, no matter how young and inexperienced, and are frequently induced to connive, with disastrous results. For this reason I think it necessary to propose some more definite directive norms. According to the different circumstances of place and person, higher superiors will see whether in the territory of their jurisdiction there is need of a stricter rule. Where they impose such a rule let not subjects allege that Father General grants more leeway, for it is the responsibility of superiors in the par-

ticular place to apply the norms given by Father General in this matter. Where laxer standards have from human weakness gained the upperhand, let the practice be brought back to what is here described.

1. Although the young men who come to us have grown accustomed in the world to the daily use of magazines, radio, movies and television, let them realize that, in entering the Society, they have embraced a life altogether different from their life in the world, a spiritual life completely dedicated to God, a recollected and mortified life which follows other standards than those of the world. As in the past, our novices should not be given these various means of information and recreation.

From time to time let the master of novices or his socius give them bits of news about current events, about such things particularly as have a bearing on religion or on the good of souls. If occasionally a talk of our Holy Father or an important religious ceremony or something else of this nature is broadcast by radio or television, it is proper that even the novices should be allowed to see or hear it, for the manner of transmission makes no difference, but only the subject matter.

2. Let superiors remember that our juniors and young Coadjutor Brothers are in the first stage of their formation, and that they are to be prepared gradually for religious maturity. Indeed, human nature permits no other way. It will help their formation if, after an appropriate explanation by a qualified professor, they hear a program of classical music, or a speaker of greater renown, or see a documentary film, or have at hand certain selected cultural periodicals. But from the beginning they should be taught to use these aids in such a way as to reap from them the fruit of a solid apostolic formation and not fritter away their time uselessly by indulging idle curiosity. Generally speaking, it is not good for them to learn the news of the world from newspapers or the radio; it will be better to observe a practice similar to that of the novitiate.

In our philosophers a fuller maturity should be developed; but at the same time superiors are not to give in to those who say that, since they are no longer novices, they should be

treated as we generally treat our theologians. For theologians are fully mature, their religious and intellectual formation is further advanced, and they should receive a more immediate preparation for our apostolic life. Superiors should keep this difference in mind, but even in theologates they should see to it that we keep the strict, austere and recollected life, so absolutely necessary for the fostering of solid study, of a genuine spiritual life, and also of that spirit which our holy Father, St. Ignatius, wanted the Society to have. As I have so often mentioned, it was St. Ignatius' express desire that, far from being secular priests, living like secular priests, we should be religious, "fighting for God under the standard of the Cross,"[5] and persevering in poverty, mortification, humility and obedience.

3. Accordingly, movies should be granted rarely in scholasticates; I would say not more than six times a year, allowance being made for an occasional documentary film by way of instruction rather than recreation. The provincial should determine whether it is better or not to grant the theologians the use of the radio during recreation for short news broadcasts so that they can give up the daily newspapers, which waste a great deal of time. They should provide that the philosophers too be occasionally given the opportunity to learn important news events. Let them be especially careful about permitting magazines to our Scholastics. Not infrequently, alas! in our houses, even in houses of study, magazines are on hand to be read and looked at which would not be tolerated in a good Christian home, even though it is true that occasionally in their articles these magazines do show some little good will towards the Church.

As regards television, I advise that in scholasticates where it has not yet been introduced, it be not for the time being introduced. For, aside from the fact that regard must be had for poverty, television up to the present provides little that conduces to real formation, but very much that is foolish and of no value.

4. I hear that in certain regions, films are shown for recreation to the students of our colleges much oftener than is fitting for their proper training; and that prefects sometimes misuse the radio to such an extent that the students

are being distracted by broadcasts of light and frivolous music at a time when they should be studying, or, as happens in some places, they are awakened in the morning by the radio. It is evident that this effectively prevents them from dedicating their first thoughts and desires to God as a young Christian should.

Setting aside these abuses and adopting practices suited to sane education, let us teach these young men by word and deed to make use of worthwhile recreations with becoming moderation.

But from the fact that a little more recreation is allowed to our students, it does not follow at all that Ours can or should be at all the movies which are granted to the students. Most of the latter are being prepared to live their lives in the world; we are religious, dedicated to mortification and to a life of union with God. If some of Ours have to be present at these movies to prefect the boys, let them really perform this office and not allow themselves to be distracted by the movie. The rest of Ours, with the approval of the rector or the provincial, may occasionally attend movies granted to the students for recreation, but it should not be oftener than once a month. Let superiors likewise see that the prefects who are given charge of the radio or television for the students do not waste time by misusing them for their own pleasure, a thing which unfortunately has happened, with serious harm to religious life.

5. It is evident that since the tertianship is so important and so short, it should have almost the same norms as the novitiate. For in a special way our tertians are to be exercised in humility and are to become accustomed to that austerity of life which they are to observe voluntarily in the future.

6. In communities of formed Fathers and Brothers, let the wise prescription of Father Ledochowski be kept, that no one is to have a radio or television in his room for personal use, unless an exception is made for the sick in the community infirmary, or even in a common place to use when he likes. The use of these things should be regulated by the superior, according to norms laid down by the higher superior. Generally speaking the daily news broadcast should be allowed at

recreation only, to those who desire to hear it; in this way we can save time and not be obliged to run through the daily papers. Let not the superior permit that in place of the recreation traditional among us just any sort of musical programs be heard on the radio; it is extremely important that we keep the custom we have of lively conversation with one another to relax the mind—a custom which is among the best aids to union of minds and to acquiring ease in dealing with people.

In the use of television, which is scarcely ever to be granted outside the time of recreation, the superior should be sparing, lest we get used to turning our thoughts to useless things. Let him not allow his subjects to go out of the house to movies as they feel inclined, but only with permission, which is but rarely to be granted. If some regulations have been laid down by episcopal authority for priests in this matter, Ours, howsoever exempt, are everywhere to observe these regulations. If some question them, let the major superior make the same regulations for Ours, or rather even stricter ones than those affecting the secular priests in that place.

And finally, regarding even formed Fathers and Brothers, let the superior remember that he has a duty in conscience to see that no newspapers or periodicals, especially magazines, unbecoming for religious or which can be a danger to anyone, find their way into our house or be kept in it. If anyone should try to bring them in without the superior's knowledge, he is to be admonished in a fatherly way; if the fault is repeated he should be punished, and if he remains stubborn in his disobedience, let him be reported to the major superior, and even if need be, to Father General.

7. While I am on this subject I cannot help adding just a word on a contemporary abuse which is spreading even among us—too much interest in sports. No sensible man will deny the real benefits in the way of bodily exercise they provide, nor the good use that can be made of them for preserving mental health and training the young. But in this matter, as in the use of any creature, a proper hierarchy of values must be maintained, and consequently moderation and due measure. Both Ours and our students should attach much more importance, surely, to spiritual progress and to advancement in letters and knowledge than to athletic prowess.

Athletic events ought to be judged according to their true value, and not with that passionate interest which men so commonly have in them today. It is a sign either of a poorly trained mind or of very little self-control to be as interested in these things as if they were events of the highest importance in the life of man. What would the sainted author of the Spiritual Exercises have said if he saw the disciples and followers of Christ, the King, whom he himself had formed, rushing impetuously after the unthinking crowd, which seems to be almost devoid of reason when present at athletic contests? In all things let that calm and balanced moderation be maintained, which assigns to everything its true degree of importance among the events of the world.

8. Neither can I pass over something which, if I am not mistaken, we often neglect: in the whole matter which this Instruction treats of we ought to teach our students and the other faithful as well as our own young religious to derive true benefit from the reading of newspapers and magazines, from movies, from the radio and television, in a word, from the use of all those creatures which the genius of this age has prepared for our convenience. They should be taught to read, hear and look at these things with a critical mind, so that they can learn to distinguish the good from the bad, the solid from the superficial, the beautiful from the counterfeit. In this way they may be able to rule their hearts and imaginations in the light of right reason and faith, and not allow themselves to be carried away by the blind impulse of their imaginations and emotions while they share the gladness and sorrow which they find portrayed as part of human life.

I shall say no more. To summarize this whole Instruction in a few words: our life and special vocation are things extremely important especially in these times, both in the light of eternal truth and in the eyes of men. While the world rushes along its mad course to sin, while the enemies of God are every day more bitterly assailing the Church of Christ, by word and deed denying and neglecting revelation, the supernatural order, and the very existence of God, we have no right to give ourselves to idle pursuits and to squander on them time which is not our own, but Christ the Lord's. For the first commandment is this: thou shalt love the Lord

thy God with thy *whole* heart and with thy *whole* soul and with *all* thy strength. "Men crucified to the world and to whom the world is crucified, such would the rule of our life have us be; new men, I say, who have put off their affections to put on Christ."[6]

Rome, December 27, 1955.

Feast of St. John the Evangelist.

JOHN BAPTIST JANSSENS

*General of the Society of Jesus*

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[1] 1 Peter. V 8-9.

[2] John XV 19.

[3] Col. III 3.

[4] Rules of Summary 17, and 11-12.

[5] Formula of the Institute, n. 1.

[6] Sum and Scope of our Constitutions.

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## FIRST EUROPEAN MARTYR

The first Jesuit to give his life for the faith on European soil was Edmund Daniel, a native of Limerick, who joined the Order at Rome while still in his teens, and is frequently mentioned in the correspondence of Polanco under the sobriquet of "Edmund the Irishman." In 1564 he was sent to labor among his fellow-countrymen, in company with Richard Creagh, the new archbishop of Armagh, and Father William Good, an English Jesuit. The program set for Edmund was to "instruct the youth of Limerick in the rudiments of the Catholic faith and in the rules of Ciceronian eloquence." For years he labored undisturbed at the humble hidden task, but at length, he was betrayed by the Catholic mayor of Limerick, a miserable opportunist, and taken in fetters to Cork, where he underwent the usual third-degree methods followed by the Elizabethans. He was not yet a priest but that fact did not save him from rack and rope. Condemned for his Catholic profession and for refusing to take the oath of royal supremacy, he was hanged, drawn and quartered at Cork on October 25, 1572.

JAMES BRODRICK, S.J.

# Ignatian Year Exhortations

WILLIAM J. YOUNG, S.J.

## I. OUR FATHER IGNATIUS

Reverend Fathers and dear Brothers in Christ:

In papal documents, bulls, briefs, letters, allocutions, in the writings of historians and the flights of orators, St. Ignatius is glorified with such titles as founder, lawgiver, commander-in-chief. Founder, lawgiver, and commander he certainly was in an eminent degree. But when we his sons speak of him or refer to him, we usually do so under the milder influence of what I may call a domestic mood, and give him the familiar and affectionate title of father. He is in a true sense our father in God, for he not only supports, nourishes, moulds, educates and trains us in the ways of God, but he has even begotten us to God in the Society of God's own son, Jesus. It seems to be a universal experience that the older we grow in the Society, the more keenly we become aware of the fatherhood of St. Ignatius. And yet, I don't hesitate to say that there are some, eminent for their years and their achievements, who have not entered into a full understanding of this fatherhood of St. Ignatius. Of this I am certain. Of the reason one cannot be sure, but if I were to hazard a guess, I would say that it was because they had not fathomed the real meaning of fatherhood.

### Fatherhood

From the very first days of our novitiate we are told, and we hear it repeated all along the years, that the government of the Society is paternal. The term is used in something of a technical sense, or with the breadth of meaning we give on occasions to the word *parental.* We realize that it is within the scope of parental authority to punish a misbehaving youngster by confining his activities to the woodshed for the afternoon, or to reward him when he deserves it by taking him along to the ballgame. The term *paternal* as applied to the Society seems to mean that although the Society has the name and some of the superficial characteristics of a regiment, a

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Exhortations given at West Baden College.

cohort, a company, it is not governed by means of formal trials, courts-martial, or other drumhead proceedings. Even in contradistinction to the capitular proceedings of existing Orders of monks and friars, the manner of its superiors when dealing with their subjects could still be called paternal even when it is characterized by sternness, or touched with a bit of asperity—paternal, that is, in this technical sense. Not that the superior is given license to act arbitrarily, for he himself must be guided by laws, rules, customs and precedents. Otherwise his rule could develop into a tyranny, or degenerate into a state bordering on anarchy, in which he will unconsciously drive his victims into a state of smouldering rebellion; or, on the other hand, find it more convenient to follow weakly the loudest voices or truckle ignobly to the most reckless and most insolent of his subjects.

## Daddyism

When the interpreters of our Institute tell us that our government is paternal, they are not, therefore, to be understood in a sentimental sense. Sentiment is sometimes, especially when a man's selfish interests are engaged, only a shadow's thickness removed from sentimentality, and it often happens that the noble sentiment of fatherliness can gradually be corrupted into the cheap sentimentality of daddyism. Perhaps it may be only a sign of our prolonged adolescence that we allow the childish inventions of "daddy" and "dad" to extend their existence into our maturer years. Or, it may be that we have never felt the full manly emotion of the relationship between father and son. To me, at least, "daddy" has always been synonymous with a lap to climb into, or a knee on which to be dandled, while "dad" was always someone ready to play the game and willing to respond as he should to a touch. But the ultimate was reached in "the old man," for the phrase was a guarantee that we had reached maturity, and meant that we either looked up to him with approval or down at him with pity, according to the level of our self-conceit.

Now, the point I wish to make is that we carry many of these father-son relations into religion with us, and when we hear that the government of the Society is paternal, we apply the yardstick of our boyish experiences to the experi-

ences that confront us in our new life, and while we might never think of calling our religious superiors by the terms of endearment, or tolerance, we applied to our fathers in the flesh, we are inclined to judge of their fatherliness by the standards we have been familiar with in our infancy, our boyhood and our adolescence. In other words, we measure their fatherliness by their willingness to allow us to climb into their laps, by their sensitiveness and responsiveness to our childish wants. We just love being spoiled, and the more a superior is inclined to kill us with kindness, the more willing we are to die. Of course, most of us grow beyond this stage, and all we ask is that we be let alone. If the superior does show an interest in us, it should not be too detailed, too curious. We are a bit like the hard-bitten regent who commended his superior because "he minds his own business, and lets us do pretty much as we please."

Of course, attitudes such as I have been describing are not very common, but they have existed, still do, and almost certainly always will. When we meet them in religious they are an indication of a retarded spiritual development, as much a portent in the spiritual life as an idiot or a dwarf is in the natural life; a lingering adolescence, if not worse, which the religious in question is loath to set aside even though he has reached the years of discretion. It is an attitude commoner, I believe, in women than in men. St. Paul tells us frankly, almost brutally, how he cured himself: "When I was a child, I spoke as a child, I felt as a child, I thought as a child. But now that I have become a man I have put away the things of a child" (1 Cor. 13:11).

Nothing is plainer in St. Ignatius' dealing with his sons than that he is a father who takes it for granted that his sons are grownups. He recognizes, of course, that they are men of varying capacities, and is ready and willing not only to make allowance for this difference, but is also willing to take into consideration even their different stages of spiritual development, and does not demand from spiritual and physical adolescence the same gravity and maturity, the same balance of judgment, he has a right to expect from middle age and senescence. He showed, as we all know, an almost motherly patience with the exuberance of Pedro Ribadeneira. It was still patience, but patience mingled with a note of fatherly

concern, when he had to deal with the self-importance of Father Nicholas Bobadilla; and this concern hardened like the steel of a Toledo blade when he applied it to the self-sufficient mistakes of the learned Father James Laynez. He knew his men, and he also knew that they were all beginners in the spiritual life, in that form of it, at least, which he envisioned in his Constitutions, and he never forgot that he had to shape them to an ideal, and that this shaping was going to be at times painful for some of them. As sentimentality had no place in his make-up, he did not hesitate to call upon them to suffer pain, privation, humiliation, when he saw—and how clear was his vision—that these things would be good for their spiritual growth. In this he showed himself not only a strong father, but a loving father.

### Ignatius and Severity

There are certain classes of biographers who have succeeded in presenting St. Ignatius in the role of drillmaster rather than that of father. They seem to take a special delight in lingering over those incidents of his life where he has acted with a certain amount of prompt decisiveness, and they leave the reader under the impression that the decisiveness was well seasoned with asperity. There is the instance of the novice who coolly announced that he would be leaving in the morning. "In the morning?" repeated Ignatius, "He shall leave tonight!" Or the instance of the Brother who was guilty of a rather grave violation of the rule of tactus, whom he would have dismissed almost as promptly had not some of the gravest Fathers in the community interceded for him. The order of dismissal was revoked but the Brother forbidden ever to live in Rome. The sequel, however, proved that St. Ignatius had been right, as the Brother eventually left the Society. We will be less inclined to look upon such action of St. Ignatius as arbitrary or unduly severe if we remember that at times the indelicacy of the fault involved may call for some understatement or reserve in its recording. Moreover, as the editors of the *Monumenta* observe concerning this and similar incidents, St. Ignatius may also have had knowledge of previous faults, aggravating circumstances, and so on, which he did not feel free to divulge. It must not be forgotten

that he was laying the foundations of his Order and that he could not tolerate weaknesses that might endanger the permanence of these foundations.

There is a very interesting occurrence in which he did feel free to explain himself. It has to do with Pedro Ribadeneira, who by this time had grown up into a sedate Scholastic. He had come to Rome before being sent away to Paris for the remainder of his studies. For some reason unaccountable, as such experiences often are, he had conceived a violent dislike of the Saint he had once loved so ardently. Happily, it was one of those *rixae amantium redintegratio est amoris.* It got him involved, however, before he was through in a very serious temptation against his vocation. St. Ignatius told him to put himself in the Exercises for a few days. He did so and came down with a violent fever. When Ignatius came to visit his wayward son—his attention to the sick was proverbial—the latter, utterly miserable by this time, broke into tears, and told Ignatius that he was ready to run off with a priest who had been working on him since his return to Rome, who was largely responsible for his estrangement, and who was leaving the house the next day, "evicted pitilessly and penniless by Ignatius." Ignatius did his best to soothe the sobbing youth, and told him the truth about the priest, which was that he, Ignatius, had been doing his very best to prevail upon him to remain with them a little longer in the hope of weathering the storm of temptation that was carrying him from the light out into the vastness of the dark!

We should remember that many of these instantaneous dismissals were of novices, even when, as in the preceding instance, the novice was a priest. I understand that even in our own days novice masters, who would not lay claim to even a slight fraction of the insight or illumination of St. Ignatius, have shown in certain critical cases an equal despatch in freeing the Society from almost certain liabilities and liberating the individual from a yoke, the burden of which neither grace nor nature ever intended him to bear. We must beware of forming an opinion of our holy Father from these few peremptory dismissals. They were never mere improvisations, and were resorted to only when other means had failed. When he saw that patience, mildness and affection would mean

merely the waste of further graces and would be met with stubbornness, wilfulness and insolence, he was quick to act. He could not endure rebellion and wasted no time on the proud spirit of independence wherever it raised its ugly head. His Society was to be a Society of love, and it would never thrive if insubordination had to be wheedled into obedience. But where a dismissal might be likely to reflect on the good name of the individual, Ignatius did everything he could to safeguard the reputation, even going to the extent of seeking pretexts of temporary absences, such as pilgrimages, in the course of which the one to be dismissed could carry into effect confidential plans for a quiet and unobtrusive disappearance.

### Adaptability

St. Ignatius had to deal with more than the rebellious and the disorderly. There were also the weak and vacillating. Father Espinosa quotes from the *Scripta de Sancto Ignatio* the instance of the novice of noble rank who was put to work hauling stone and earth for the erection of a garden wall along the Via Campidoglia in the very heart of Rome. St. Ignatius, making his round of inspection, noticed that the youngster was overcome with shame and embarrassment, and could tell from his face and whole attitude that he was being tempted against his vocation. He immediately called the Minister's attention to the fact with the words: "Don't you see that this poor boy is in trouble? Why have you had him come?" The Minister, a bit flustered, answered, "Because you gave orders that all without exception were to report." "Well, even though I did say that, you are Minister. Does such an order excuse you from all discretion?" And calling the novice, he bade him leave the work, as it was not place for him to be (I, 410). We might have expected the drillmaster to say, "If he can't take it, let him go!" But Ignatius is anything but a martinet. He is the gentlest of fathers. He knows how to fit the burden to the back, to temper the wind to the shorn lamb.

He called Father Bobadilla the arch-hypocrite of the Society, because he managed to hide so much virtue under so rough and rugged an exterior. He was even all meekness and compliance with his insolence, because he knew that hidden

away under the incrustation of some minor vices was a heart of the purest gold. He could reduce Fathers Laynez, Polanco, De Cámara to tears by the rebukes he administered and by withholding from them the words of tenderness their souls were hungry for, because he knew that they had a special work to do in the Society and would have need of hearts that had been annealed in the furnace of self-denial to make them ready for the tasks that lay before them. They had to be men of tried and solid virtue who could be counted on to respond generously to the leadership to which they were so splendidly called.

There were others of less stalwart virtue, men of good intentions indeed, but of unsatisfactory performance, like Father Simon Rodrigues. For them Father Ignatius mingled his corrections with words of encouragement, of tenderness even. How well he understood human weakness, and how generous he was in making allowance for it, even in those whom he had chosen as his first companions. There is no lowering of ideals, no weak surrender to a son's waywardness. He is always the father speaking firmly, though gently, pleading with all the tenderness of a mother, ready to proceed to the ultimate in severity if the prodigal refuses to return to his senses, eagerly intent on preserving uncontaminated the common heritage of his faithful sons. He knew that the misguided Simon was no rebel, but that his spiritual vision had been blurred by the pomp and glitter of a worldly court.

He is always the strong, tender and provident father, whether he counsels or reproves, commends or punishes. He could point a reproof without attaching a barb to it. He could threaten the wayward, give courage to the timid, shame the selfish and arouse the slothful with words of fire. He could pour the balm of God's love into the hearts of the bereaved and the lonely. He was all sympathy with those who suffered, whether it was from sickness, or poverty, or persecution, or slavery. But never once does he fail to point out that these are trials sent or permitted by God, and that their purpose is to purify, and thus to unite the more closely with God those of his sons who are thus afflicted. And they recognized this manly, fatherly love of his. For those he most tried loved him most,

and none of them but would gladly have died to win the smile of his approval.

## II. ST. IGNATIUS AND OUR LADY

Reverend Fathers and dear Brothers in Christ:

So far as we have any documentary evidence, what we might call St. Ignatius' Marian life began at Loyola. Shortly after his apparently miraculous cure on the eve of the feast of Sts. Peter and Paul, Our Lady appeared to him. We find the incident briefly narrated to Father Gonçalves de Cámara (n. 21). He gives no indication of any precise date, but Père Dudon makes out a plausible case for the vision having taken place on the eve or the night of August 15, 1521. St. Ignatius tells his story in the third person: "Being awake one night, he clearly saw a likeness of Our Lady with the Infant Jesus. During a considerable space of time he received an excess of consolation. There remained so great a disgust with all his past life, especially with its impurity, that he thought that all the impressions which up to then had been so engraved on his soul were torn out." The language of St. Ignatius is wary, as though he feared the vision he saw might have been the creation of an overheated imagination. But the experts, who have since examined it according to the rules he himself was later to lay down for judging such occurrences, are unanimously satisfied that it was Our Lady herself who came in person to Ignatius to begin a relationship that was to bind them to each other in bonds of ever growing fidelity on the one hand, and of ever attentive intercession on the other, for the rest of the Saint's mortal life.

We might almost say that this was the beginning, at least the first manifestation of Our Lady's devotion to St. Ignatius. Would it be too daring to suggest that it was she who took the initiative? She will appear again and again in his life, but it will be only after he has formally and publicly declared himself her professed and faithful liege man—a declaration that he will not be long in making.

This he did twice, the first time as a rather private and informal acknowledgment of a debt: a debt which he himself did not owe, but was owed by one of his relatives who had

promised a night's vigil at the shrine of Our Lady of Aránzazu, a Basque sanctuary in the mountains of Guipúzcoa, where Ignatius stopped with his brother before slipping away from him and continuing his solitary way to Montserrat. Years later, in a letter to St. Francis Borgia in 1554, he recalled the graces he had received from Our Lady on that blessed night.

### Montserrat

He was not long in shaking himself free of his brother, and after making a few other calls of courtesy and business, he took the road to Montserrat. We all recall the incident of his dispute with the infidel Moor concerning Our Lady's virginity, and if we look with a gentle surprise on his resigning judgment to his mount, as to whether he should exact a bloody vengeance for the unbeliever's blasphemy against Our Lady, we cannot dismiss as a matter of mere chance the fact that the mule he was riding, acting against the gregarious instincts of his nature, declined to follow his brother mule, and took the road that led Ignatius away from bloodshed, even in Our Lady's honor, to the sanctuary that at the moment was the center of his thoughts.

The watch of arms at Montserrat is another example of the simplicity and forthrightness of a soldier's devotion. For Ignatius we might say that it marks the climax of the first stage of his conversion from a warrior of the world to a warrior at war with the world. And as it marked the end of one stage, it also opened the way for another. Père Dudon tells us that "a bath, a vigil, confession, Communion, the blessing and the surrender of his sword were the rites and ceremonies by which the creation of a new knight was effected." Here surely was a new knight, whose soul was bathed in the waters of penance after a confession that lasted three days. His purification was sealed by the absolution pronounced over him, and the vigil lasted the whole night through. Of the thoughts that filled his mind, the aspirations that elevated his soul, the love that expanded his heart during that eventful vigil, his lips have said nothing. There was much indeed to be sorry for, there were great plans to formulate, he had a lifetime of neglect to repair, and a lifetime of opportunity to utilize. How

all this was to be done he could have had little if any foresight, except that he would walk in the footsteps of Him who on this night fifteen centuries earlier, the Divine Word, in order to free the world, had secretly descended to the humility of the flesh, through the cooperation of a Virgin who wished to be merely the handmaid of the Lord. With all his heart he longed to imitate Christ, and to offer himself to the inspiration of His grace for a new and still mysterious destiny in which the Gospel would be the only law. How appropriately then he stood there at the feet of this Lady of pure love, in the obscurity of her sanctuary, garbed like a poor man, an unknown pilgrim of the earth, where he no longer had any fixed place of abode, nowhere to lay his head. The arms which until now had ministered only to his vanity he left at her feet. Henceforth he wished no other buckler than that of faith, no other helmet than that of salvation, no other sword than that sword of the spirit. And in the fervor of his prayer he begged Our Lady's aid in putting on the armor of the Christian, which is Christ.

### Manresa and the Dictation Theory

Ignatius had only to cross the valley of the Cardoner to find himself in Manresa which, first intended as a temporary hiding place, became his abode for almost a year. Here again the ties that bound him to Our Lady grew stronger and firmer. There was a deepening of what we have called his Marian life, and this should be remembered by those who look upon Manresa almost exclusively as the birthplace of the Spiritual Exercises. Others, however, go so far as to link his Marian life with the Spiritual Exercises to such an extent as to say that these Exercises were dictated to him by Our Lady. This tradition did not come to light until some seventy-five years after the composition of the Exercises. Taking wing from Barcelona, it appears in Rome, is published by Lancicius in his *Gloria Sancti Ignatii* in 1622, and 1626, Father Mutius Vitelleschi sends a picture to Manresa representing the scene of the dictation, *Dictante Deipara, discit et docet.* Unfortunately, there is no solid foundation for the legend, and it is rejected by Fathers Astrain, Tacchi Venturi and Watrigant.

Others, however, declare the "ancient tradition" worthy of respect.

But to reject the dictation theory is not to deny Our Lady all cooperation in the composition of the Exercises. It would be almost as great a tax on our credulity to have to hold that this *homo litterarum plane rudis,* to quote the breviary, wrote a book of the stature of the Spiritual Exercises out of his own head, that is without help of some kind. On his own admission, God treated Ignatius during this term at Manresa as a schoolmaster treats a young pupil. Now, we know that a good schoolmaster does not do the work for his pupil, limiting the pupil's cooperation merely to a dumb copying of the master's efforts. But he makes the pupil exercise his faculties, sees to it that he reflects, examines, compares, grapples with his difficulties instead of surrendering to them. He may even permit him an occasional mistake for the sole purpose of impressing the truth more deeply on his mind. He will possibly make suggestions that open new horizons of thought on which the pupil may even attempt short flights of intellectual adventure. And while the work or most of it seems to be done by the pupil, no one would claim that the master's role was a purely passive one. Now it seems to me that if God so treated Ignatius with regard to the broader and more comprehensive outlines of the spiritual life, we may well assure ourselves that she whom Ignatius had already adopted as his mediatrix would have treated him in like manner in the less ample area of the Spiritual Exercises. In the twenty-six years that intervened between their composition and their final approval by Paul III, Ignatius, on his own admission, made many corrections and additions, as experience, observation, and his growing knowledge suggested. To act in this way, if he were conscious of Our Lady's having dictated the Exercises verbally, would surely have seemed to him, as it does to us, to be an impertinence, which his humble and loyal soul would have abhorred. He who found severe fault with Father Araoz for changing the tense of a verb after Paul III's approval, would not have had the temerity to add whole meditations, change and revise others, had he been conscious that the book he was "improving" was the work of Our Lady herself! But there is nothing to prevent our thinking that the writing of the Exercises was

supervised, directed, inspired, in the broader sense of the term, by a mind greater than his. In fact, it would seem that some such help was absolutely necessary if an unlettered soldier, inexperienced in the ways of the spirit, or the working of the mind, were to go into retirement and at the end of a few months come out of his desert with a book destined to arouse the enthusiasm of millions of Christians, and exercise the intelligence and ingenuity of thousands of scholars. Many years ago a junior with metaphysical, or perhaps they were only physical, ambitions admitted to me that he saw no difficulty in asserting the possibility of a poem like the *Iliad,* or a tragedy like *Macbeth,* being accidentally produced as the net or joint result of a crew of monkeys set furiously to pounding the keys of a battery of typewriters, given, of course, a sufficiently large allowance of eons of time! But the young genius in question was only arguing. I think that most of us would be willing to grant the impossibility even of Ignatius writing entirely by himself, without aid of any kind, one of the world's great spiritual masterpieces. At least we can claim that the aid he received from her to whom he had a habit of turning and who, for her part, never allowed him to turn to her in vain, was sufficient to start him on his career and to give to his book that imprint of genius that has made it one of the classics of the ages.

### Our Lady in the Exercises

It is surprising to learn on closer examination how important a part is played by this same Lady whom he serves, and how often she appears in its pages, from the very first meditation to the last. There is never any exaggeration. She is never more than intercessor, but in that role she is the *omnipotens supplex* of the theologians. She first appears in the Triple Colloquy of the Third Exercise, which is, after all, only a repetition of the First and Second. We are directed to ask Our Lady to obtain from her Son three graces, the first being an inner knowledge of our sins and an abhorrence of them—think of it, from her who knew no sin at all; and secondly, for a knowledge of the disorder of our actions—from her who never knew, experimentally at least, the slightest disorder; and thirdly, a knowledge of the world, from her

who never felt the slightest pull of its attractions and who knew of their monstrous disorder from the unspeakable pain they would inflict, or be the occasion of inflicting, on her Divine Son, and thus on herself. What St. Ignatius means here is, I think, a whole making over of our inner consciousness which he thus entrusts first to Our Lady, expecting that she will cleanse our senses to keep them from yielding to the constant pressure of the disorder presented to them; clear our imaginations, so that they will not dwell on the glittering prospects that lie open before them at every turn; quicken our intellects to make them proof against the sophistries that play such havoc with our spiritual ideals; and refine our taste so that we can detect the vulgar pleasures the world offers us as the gall and wormwood they really are!

In the Meditation of the Two Standards a similar Triple Colloquy involving Our Lady is repeated, but with a different purpose. We are asked to have recourse to her to obtain for us the grace to be received under the standard of Christ's poverty, to endure insults and wrongs as the means that will make us more like her Divine Son. And this, of course, is only a summary of the third point of the second part of the Meditation, which speaks of a desire of insults and slights that lead to humility. This, in turn, is only a development of the first point of the second part of the Meditation of the Kingdom, where there is question of those who wish to "come with me," "work with me," "be rewarded with me," in other words, be my companions. And in all this, which is only the ideal of the Society reduced to its barest essentials, St. Ignatius gives to Mary the part of the irresistible intercessor before her Son.

## Our Lady and La Storta

Time does not permit us to examine all the interesting instances of Our Lady's intervention in favor of St. Ignatius. But there is one of very capital significance which we should not omit. It is an incident to which St. Ignatius always attached a great deal of importance. We know that after the ordination of the companions in Venice, Ignatius determined to postpone his First Mass for a whole year, and in the meantime give himself to a thorough preparation for his first appearance at the altar. He placed himself as usual under the

special protection of Our Lady, asking her to "place him with her Son." It seems to have become for him a kind of consecrated expression, containing in its brevity all the meaning of the "with Christ" of the first point of the second part of the Kingdom. Some nine miles north of Rome this prayer to Our Lady seems to have had its answer. Accounts of the vision at La Storta are given by Fathers de Cámara and Laynez, Laynez happening to be Ignatius' companion at the time, not a witness of the vision, but a sharer of Ignatius' confidence. According to Father Laynez, Ignatius beheld in the heavens opened before him the Heavenly Father together with Christ bearing His Cross. "I wish that he be 'with you'" said the Father to the Son, and Christ, addressing Ignatius said, "I wish that you be 'with me.'" "And I," said the Father, "will be propitious to you at Rome." It is stretching a point too far to say that here we have a representation of the Triple Colloquy,—Our Lady interceding, Father and Son granting the request verbatim?

One thing that strikes us with surprise when we think of St. Ignatius and Our Lady and remember how chivalrous, how filial was his devotion to her, is the absence of what in these bustling, boisterous days, we have come to call propaganda. He is the promoter of no new devotions, no special practices, he preaches no septenaries, no octaves, no novenas, he guarantees no infallible ejaculations or aspirations. He invented no new titles. He knew Our Lady of Aránzazu, Our Lady of Montserrat, Our Lady of the Wayside. But they were titles venerable with age when he learned them. And he might have invented such glorious ones! Our Lady of the Stars, for instance, which in his own tongue would have been so sonorous and so majestic, *Nuestra Señora de las Estrellas*, and so appropriate and so true; for a wreath of stars had been woven for her, and she wore them in her hair, like a crown. Or, *Nuestra Señora de la Luna*, for the moon had been given her as a footstool. But for Ignatius, cavalier and penitent and saint, she was simply Our Lady, the Lady whom he loved, whom he had taken into his life and whom he venerated and served and who rewarded him with her deepest affection and all the largess that God had given her to bestow. To him she was always and only *Nuestra Señora, Our Lady.*

# Atomic Vulnerability of the Society in America

Neil P. Hurley, S.J.

In December, 1955, I visited Washington to obtain information from government agencies concerning passive defense measures against possible nuclear attack. My doctoral thesis was on the problem of industrial dispersal and the government's nonmilitary defense program. While discussing the problem with a Catholic representative of the Office of Defense Mobilization, I was made to realize that the Society of Jesus has traditionally settled in the large metropolitan areas, in keeping with the ideals of the second rule of the Summary, and is consequently as vulnerable to thermonuclear attack as any of our large scale organizations in metropolitan areas. In the face of nuclear attack, there are several serious considerations which heretofore were never linked with the clever quatrain (in which Dominic sometimes spells Ignatius) :

Benedict loved the mountains,
Bernard loved the hills,
Francis loved the valleys,
But Ignatius loved the big cities.

Curious whether the Society was as vulnerable as the ODM official hinted, I scanned the ten province catalogues to ascertain the degree of concentration in critical target areas.[1] The Table indicates the number of Jesuits in critical target zones, as designated by the Federal Civil Defense Administration.

[1] In determining the number of Jesuits in each city I included the actual amount of Jesuits, both those from outside the province as well as those from the province itself. I omitted consideration, naturally of foreign missionaries and military chaplains. All the figures in this paper are drawn from the 1956 catalogues of the ten American provinces. The New York Province catalogue fails to give statistics on student and lay faculty personnel for Fordham University and Prep. I estimated 11,000 students and 800 for faculty members.

CONCENTRATION OF JESUITS AND THEIR WORKS WITHIN A TWENTY-FIVE MILE RADIUS OF CRITICAL NUCLEAR TARGET AREAS

| AREA | JESUITS | STUDENTS | LAY TEACHERS | COLLEGES | HIGH SCHOOLS | SCHOLASTICATES |
|---|---|---|---|---|---|---|
| NEWARK-NEW YORK | 690 | 15,746 | 958 | 2 | 6 | 1 |
| ROCHESTER | 23 | 400 | 4 | | 1 | |
| SYRACUSE | 38 | 1,500 | 33 | 1 | | |
| BUFFALO | 98 | 2,642 | 68 | 1 | 1 | |
| BALTIMORE-WOODSTOCK | 357 | 2,180 | 66 | 1 | 1 | 1 |
| SCRANTON-WILKES-BARRE | 36 | 1,908 | 69 | 1 | | |
| READING-WERNERSVILLE | 123 | | | | | 1 |
| WHEELING | 12 | 83 | 1 | | | |
| PHILADELPHIA | 100 | 2,698 | 60 | 1 | 1 | |
| WASHINGTON, D.C. | 158 | 5,174 | 1,108 | 1 | 2 | |
| ST. LOUIS | 382 | 10,802 | 722 | 1 | 1 | 1 |
| DENVER | 66 | 997 | 44 | 1 | | |
| FLORISSANT (IN ST. LOUIS AREA) | 214 | | | | | 1 |
| KANSAS CITY | 54 | 2,073 | 62 | 1 | | |
| BOSTON-WESTON | 501 | 8,364 | 240 | 1 | 1 | 1 |
| BRIDGEPORT-HARTFORD | 73 | 2,016 | 50 | 1 | | |
| WORCESTER, MASS. | 103 | 1,828 | 49 | 1 | | |
| CHICAGO | 227 | 9,292 | 770 | 1 | 1 | |
| CINCINNATI-MILFORD | 281 | 4,282 | 105 | 1 | 1 | 1 |
| DETROIT | 123 | 10,153 | 474 | 1 | 1 | |
| CLEVELAND | 146 | 3,790 | 130 | 1 | 1 | 1 |
| TOLEDO | 12 | | | | | |
| NEW ORLEANS | 104 | 3,777 | 199 | 1 | 1 | |
| DALLAS | 24 | 492 | 6 | | 1 | |
| SAN FRANCISCO | 127 | 3,056 | 108 | 1 | 1 | |
| SAN DIEGO | 6 | | | | | |
| LOS ANGELES | 98 | 2,444 | 79 | 1 | 1 | |
| MILWAUKEE-OSHKOSH | 158 | 9,638 | 864 | 1 | 1 | 1 |
| PORTLAND | 8 | | | | | |
| SEATTLE | 77 | 3,891 | 143 | 1 | 1 | |
| TOTALS | 4,399 | 109,226 | 6,412 | 23 | 24 | 9 |

# Critical Target Areas for Civil Defense Purposes

## Location and Population

## Critical Target Area Total Population = 67,750,982

| CRITICAL TARGET AREA & STATE | POPULATION | % TOTAL |
|---|---|---|
| 1. Akron (Ohio) | 410,032 | .6052 |
| 2. Albany-Schenectady-Troy (N. Y.) | 514,490 | .7594 |
| 3. Allentown-Bethlehem-Easton (N. J.-Pa.) | 437,824 | .6462 |
| 4. Atlanta (Ga.) | 671,797 | .9916 |
| 5. Baltimore (Md.) | 1,337,373 | 1.9739 |
| 6. Binghamton (N. Y.) | 184,698 | .2726 |
| 7. Birmingham (Ala.) | 558,928 | .8250 |
| 8. Boston (Mass.) | 2,369,986 | 3.4981 |
| 9. Bridgeport (Conn.) | 258,137 | .3810 |
| 10. Buffalo (N. Y.) | 1,089,230 | 1.6077 |
| 11. Canton (Ohio) | 283,194 | .4180 |
| 12. Chattanooga (Tenn.-Ga.) | 246,453 | .3638 |
| 13. Chicago (Ill.-Ind.) | 5,495,364 | 8.1111 |
| 14. Cincinnati (Ohio-Ky.) | 904,402 | 1.3349 |
| 15. Cleveland (Ohio) | 1,465,511 | 2.1631 |
| 16. Columbus (Ohio) | 503,410 | .7430 |
| 17. Dallas (Texas) | 614,799 | .9074 |
| 18. Davenport-Rock Island-Moline (Ill.-Ia.) | 234,256 | .3458 |
| 19. Dayton (Ohio) | 457,333 | .6750 |
| 20. Denver (Col.) | 563,832 | .8322 |
| 21. Detroit (Mich.) | 3,016,197 | 4.4519 |
| 22. Erie (Pa.) | 219,388 | .3238 |
| 23. Evansville (Ind.) | 160,422 | .2368 |
| 24. Fall River-New Bedford (Mass.-R.I.) | 274,767 | .4055 |
| 25. Flint (Mich.) | 270,963 | .3999 |
| 26. Fort Wayne, (Ind.) | 183,722 | .2712 |
| 27. Fort Worth (Tex.) | 361,253 | .5332 |
| 28. Grand Rapids (Mich.) | 288,292 | .4255 |
| 29. Hartford (Conn.) | 358,081 | .5285 |
| 30. Houston (Tex.) | 806,701 | 1.1907 |
| 31. Indianapolis (Ind.) | 551,777 | .8144 |
| 32. Kansas City (Kans.-Mo.) | 814,357 | 1.2020 |
| 33. Knoxville (Tenn.) | 337,105 | .4976 |
| 34. Lancaster (Pa.) | 234,717 | .3464 |
| 35. Los Angeles (Calif.) | 4,367,911 | 6.4470 |

| CRITICAL TARGET AREA & STATE | POPULATION | % TOTAL |
|---|---|---|
| 36. Louisville (Ky.-Ind.) | 576,900 | .8515 |
| 37. Memphis (Tenn.) | 482,393 | .7120 |
| 38. Milwaukee (Wisc.) | 871,047 | 1.2857 |
| 39. Minneapolis-St. Paul (Minn.) | 1,116,509 | 1.6480 |
| 40. New Britain-Bristol (Conn.) | 146,983 | .2169 |
| 41. New Haven (Conn.) | 264,622 | .3906 |
| 42. New Orleans (La.) | 685,405 | 1.0117 |
| 43. New York-N. E. New Jersey (N. Y.-N. J.) | 12,911,994 | 19.0580 |
| 44. Norfolk-Portsmouth-Newport News (Va.) | 589,427 | .8700 |
| 45. Peoria (Ill.) | 250,512 | .3698 |
| 46. Philadelphia (Pa.-N. J.) | 3,671,048 | 5.4184 |
| 47. Pittsburgh (Pa.) | 2,213,236 | 3.2667 |
| 48. Portland (Ore.-Wash.) | 704,829 | 1.0403 |
| 49. Providence (R. I.-Mass.) | 737,203 | 1.0881 |
| 50. Reading (Pa.) | 255,740 | .3775 |
| 51. Rochester (N. Y.) | 487,632 | .7197 |
| 52. St. Louis (Mo.-Ill.) | 1,681,281 | 2.4816 |
| 53. San Diego (Calif.) | 556,808 | .8218 |
| 54. San Francisco-Oakland (Calif.) | 2,240,767 | 3.3074 |
| 55. Seattle (Wash.) | 732,992 | 1.0819 |
| 56. South Bend (Ind.) | 205,058 | .3027 |
| 57. Springfield-Holyoke (Conn.-Mass.) | 407,255 | .6011 |
| 58. Syracuse (N. Y.) | 341,719 | .5044 |
| 59. Toledo (Ohio) | 395,551 | .5838 |
| 60. Trenton (N. J.) | 229,781 | .3392 |
| 61. Utica-Rome (N. Y.) | 284,262 | .4196 |
| 62. Washington (D. C.-Md.-Va.) | 1,464,089 | 2.1610 |
| 63. Waterbury (Conn.) | 154,656 | .2283 |
| 64. Wheeling-Steubenville (Ohio-W. Va.) | 354,092 | .5226 |
| 65. Wichita (Kans.) | 222,290 | .3281 |
| 66. Wilkes-Barre-Hazleton (Pa.) | 392,241 | .5789 |
| 67. Wilmington (Del.-N. J.) | 268,387 | .3961 |
| 68. Worcester (Mass.) | 276,336 | .4079 |
| 69. York (Pa.) | 202,737 | .2992 |
| 70. Youngstown (Ohio-Pa.) | 528,498 | .7801 |

MAP I

NUMBER OF JESUITS AND THEIR WORKS IN THE POSSIBLE 140 MILE DOWNWIND AREA OF RADIOACTIVE FALL-OUT

| AREA | JESUITS | STUDENTS | LAY TEACHERS | COL-LEGES | HIGH SCHOOLS | SCHOLAS-TICATES |
|---|---|---|---|---|---|---|
| SAN JOSE | 40 | 810 | 7 | | 1 | |
| SANTA CLARA | 58 | 1,114 | 61 | 1 | | |
| LOS GATOS | 268 | | | | | 2 |
| MOBILE | 142 | 1,098 | 36 | 1 | | |
| GRAND COUTEAU | 103 | | | | | 1 |
| WEST BADEN | 242 | | | | | 1 |
| TACOMA | 25 | 325 | 1 | | 1 | |
| LENOX, MASS. | 146 | 148 | 4 | | 1 | 1 |
| TOTALS | 1,024 | 3,495 | 109 | 2 | 3 | 5 |

If one compares the Table with Map I, which shows the seventy critical FCDA target areas, it becomes apparent that almost sixty per cent of American Jesuits are clustered in some thirty target-rich areas. Of the 7,163 American Jesuits exactly 4,399 are in industrial and urban areas which rank high on a hostile long distance bomber's priority list. In addition another thousand Jesuits are located sufficiently near these key centers to be in serious danger of radioactive ash falling out of the sky. In the same thirty areas are twenty-three universities and colleges and twenty-four high schools which house 109,226 students and 6,412 lay teachers. Nine scholasticates are also found in these areas.

## Assumptions

The above figures are only as terrifying as the assumptions upon which they rest, namely that an enemy air force will succeed in dropping atomic and hydrogen bombs with unerring accuracy on the thirty named target areas. Whether these assumptions will ever be verified is a moot point. One thing is clear, however, our defense planning must be predicated on the worst possible assumptions. It is only logical that the enemy will plan to attack suddenly those cities and industries which will net the greatest destructive yield and bring America to its knees most quickly.

Perhaps the most vivid way to point out the Achilles' heel of the Society here in America is to develop the consequences flowing from the simulated attack which was part of "Operation Alert" in June 1955. Key U.S. target cities were chosen

to be subjected to a theoretical thermonuclear Pearl Harbor. The cities struck were usually ones where the Society has large houses, churches, scholasticates, and schools. If this mock air raid had been the real thing over half of the American Society would have been injured or killed: 3,441 Jesuits would have been within the zones of destruction which grow out concentrically from ground zero, assuming pinpoint accuracy on the part of the enemy bombers; some 779 Jesuits, furthermore, would have been in areas easily accessible to radioactive contamination, depending upon the direction of the wind. In addition, 85,351 students in our colleges and high schools would have been directly affected; 2,397 would have been in the radioactive shadow, 140 miles long and twenty miles wide, assuming unfavorable wind directions. Some 5,064 extern teachers would have been in the blast area; another seventy-three in areas subject to radioactive fall-out.

If we take Newark-New York as an example we find that a ten megaton bomb (less than the Eniwetok bomb) could knock out or affect adversely the Provincial's residence at Kohlmann Hall, Fordham University and the Preparatory School, St. Peter's College and High School, Regis and Loyola High Schools, Xavier, and Brooklyn Prep, not to mention the new Philosophate at Shrub Oak. An air burst on the Newark-New York industrial axis, the richest target in the nation, would affect 670 Jesuits, 15,746 students, and 958 lay teachers. The assumption in this example has been a ten megaton H-bomb. It is possible today to construct a fusion bomb of 40 megatons. What will happen when the cobalt bomb becomes a reality and the intercontinental missile is perfected?

### Provincial Curias

Two more pessimistic notes appear in the picture of Jesuit vulnerability. The provincials of the ten American provinces are all situated, together with their staffs, in major target areas: Portland, San Francisco, Milwaukee, Detroit, New Orleans, Boston, New York, Chicago, Baltimore, and St. Louis. A look at the FCDA target zones shows these cities to be of high population densities. They are all important industrial,

financial, and transportation centers—sites which would not be overlooked by any enemy task force.

Furthermore most of the major cities in which Jesuits exercise their apostolate are in littoral areas accessible to atomic bomb attack by submarines. The Russians, to mention a possible foe, have the finest fleet of submarines, 800 in all, among which are many of the German snorkel-type. Map II indicates that within the shaded areas are forty-five per cent of the nation's people and industry, and about forty-three per cent of all the Jesuits in the U.S. In the coastal areas are six scholasticates, sixteen high schools, and fourteen universities which should be prepared for submarine or air atomic attack. In these buildings are 3,158 Jesuits, 54,154 Jesuit students, and 3,226 lay teachers.

Nor should the cities and Jesuit communities inland feel secure since cities like Cincinnati, Cleveland, St. Louis, Chicago and Detroit, are, to give one possible example, within the great circle air routes from such Russian bases as Uelen, Petropavlovsk, Wrangel Island, and Rudolph Island in Eastern Siberia. Map III shows the major cities, housing our large communities and schools in the Great Lakes area, which are within striking distances of long range bombers which can refuel in the air. The industrial heartland of America offers an enticing target to hostile planes which might fly over the top of the world to devastate American urban, industrial, and military centers.

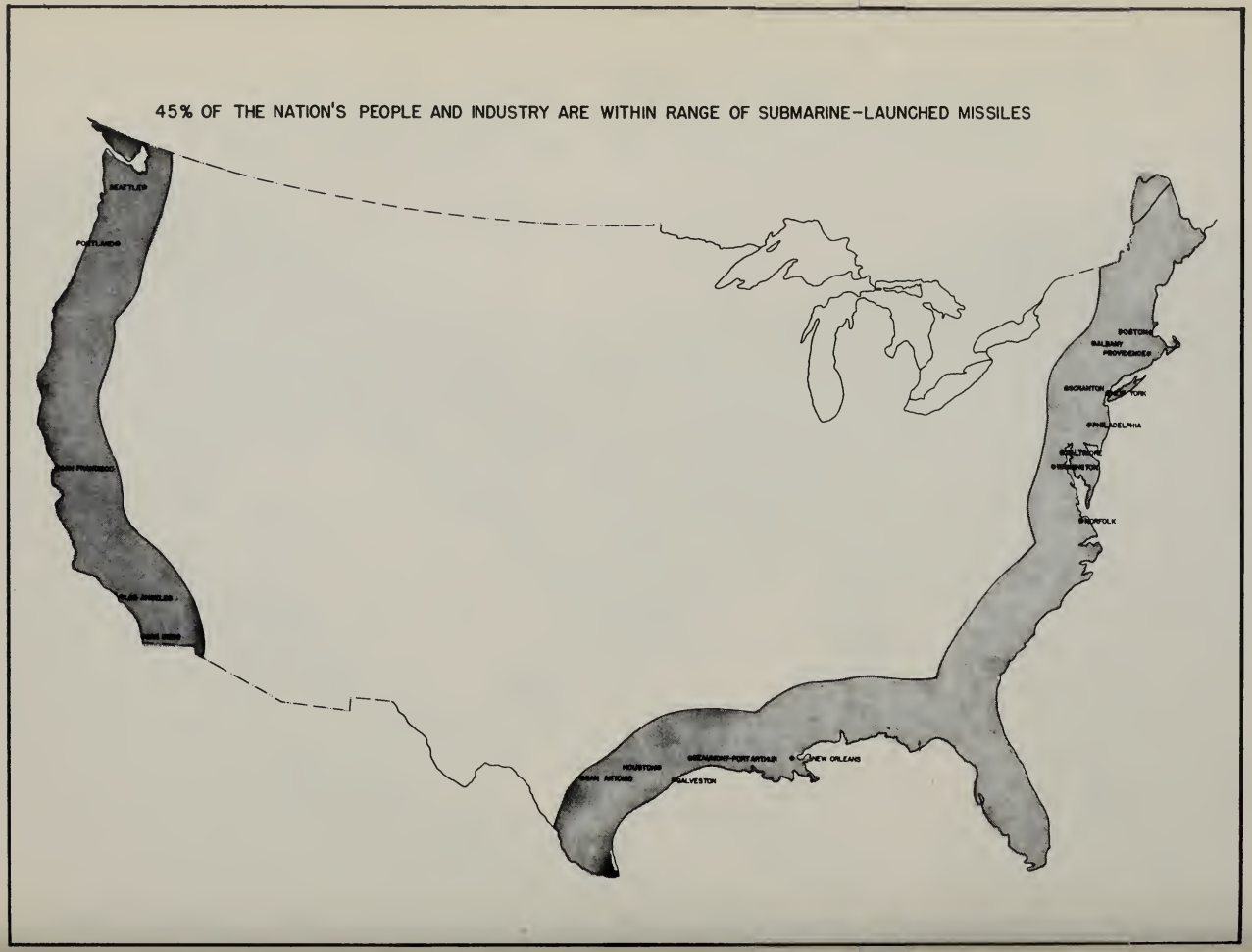
Admittedly the above presuppositions are pessimistic. Nevertheless it becomes quite apparent that America, and the American Society of Jesus, are exceptionally vulnerable. Civil defense planning is a *sine qua non* in the atomic era. Whatever costs it may entail are actually premiums on atomic insurance. It is a question of a little neglect breeding much mischief, or as Benjamin Franklin's proverb put it, "For want of a nail the shoe is lost, for want of a shoe the horse is lost," right down to the loss of a kingdom.

### If an Atomic Attack Comes

Obviously the Society cannot disperse its existing facilities. Wherever there are people in large numbers there will be Jesuits realizing the ideals of their vocation. Nor must we

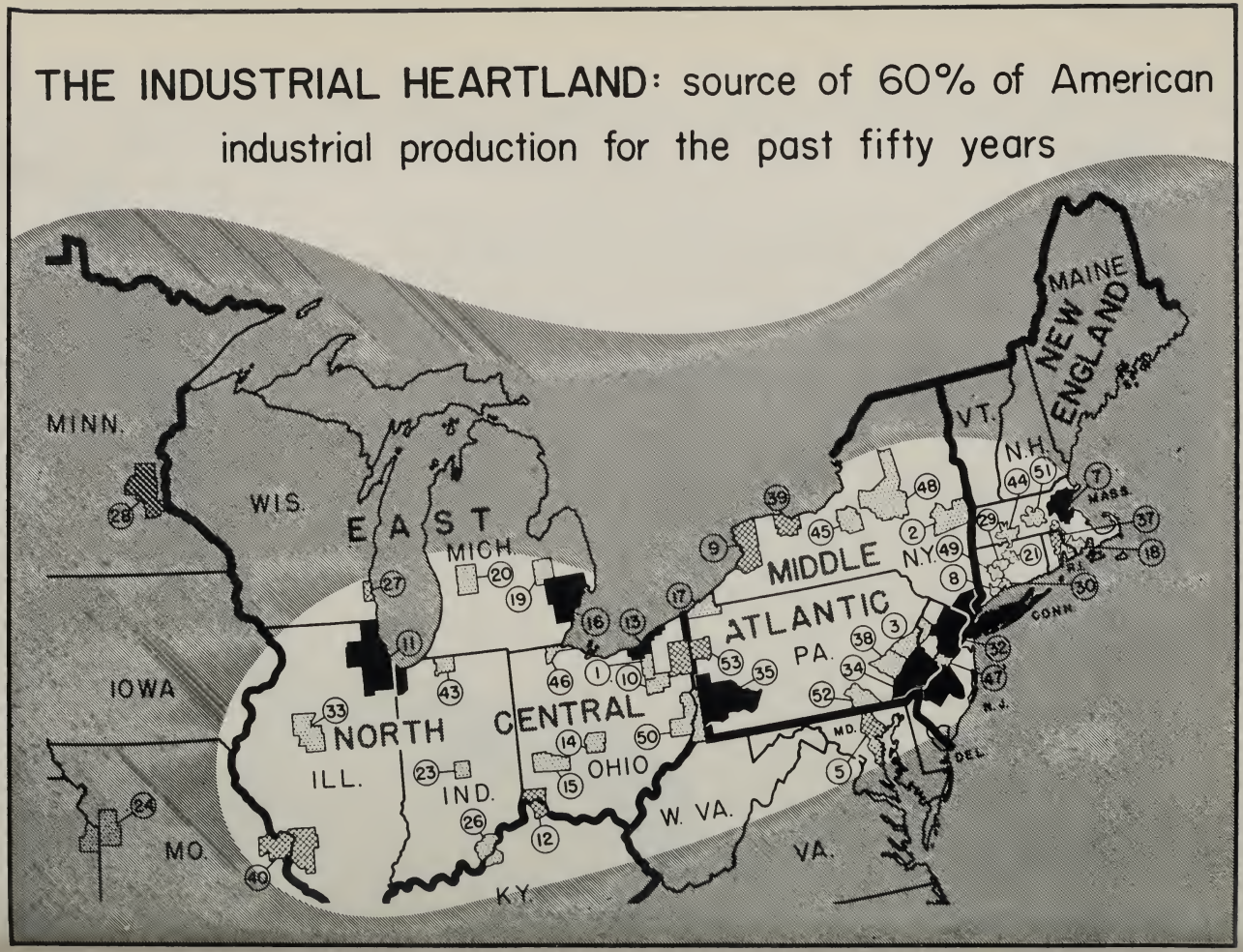
become panic-stricken as many have become who do not have the abiding trust in Providence which has always characterized the Society. If an atomic Pearl Harbor should come, we know that God will provide. Nevertheless the recuperation of the Society and its works in this country will depend in large measure upon the men who survive. Buildings and churches can be rebuilt and restored; Jesuit vocations and experienced workers in Christ's vineyard are only replaced over a period of years, not to say decades. Though this article has as its main purpose to provoke thought and stimulate thinking along civil defense lines, some proposals are in order.

The following have been adapted from company disaster control and defense planning manuals. First is the need for executive continuity and succession of management. There is no organization in the world where sound leadership is more valuable in times of critical emergency than in the Society of Jesus. We have been blessed with the necessary excellent leadership in the past and we will need it again. We will need more leaders like St. Joseph Pignatelli if the assumptions of this article ever become a reality. We have shown that the provincials and their assistants are all located in vulnerable, target-rich cities. Some provision must be made for competent leadership in the event that the provincials' residences were bombed out. Logical emergency successors should be provided for; obviously Very Reverend Father General and his Curia would help here. Nevertheless some familiarity with the problems of government are essential. Possibly ex-provincials or former socii to the provincial, who survive an attack, could step in and pick up the threads of government and direct the restoration of a province or a part of it. Fortunately some provinces do not have all their eggs in one basket. The Wisconsin, New Orleans, and Oregon Provinces are decentralized over many non-target cities. New York, Chicago, New England, Detroit, and California Provinces are relatively more centralized and urban-oriented. In New York a decentralized location like the house of probation at Plattsburgh loses its strategic advantage by virtue of its proximity to a new jet bomber base, which could be a target.


45% OF THE NATION'S PEOPLE AND INDUSTRY ARE WITHIN RANGE OF SUBMARINE-LAUNCHED MISSILES
SEATTLE
PORTLAND
SAN FRANCISCO
LOS ANGELES
SAN DIEGO
BOSTON
ALBANY
PROVIDENCE
SCRANTON
NEW YORK
PHILADELPHIA
BALTIMORE
WASHINGTON
NORFOLK
HOUSTON
SAN ANTONIO
GALVESTON
BEAUMONT-PORT ARTHUR
NEW ORLEANS

MAP II

MAP III


THE INDUSTRIAL HEARTLAND: source of 60% of American industrial production for the past fifty years
MINN.
WIS.
EAST
MICH.
MIDDLE ATLANTIC
N.Y.
PA.
MAINE
NEW ENGLAND
VT.
N.H.
MASS.
R.I.
CONN.
N.J.
DEL.
MD.
IOWA
NORTH CENTRAL
ILL.
IND.
OHIO
W. VA.
VA.
KY.
MO.

## Records

Another defense measure is the protection and duplication of records. In the New England floods last summer many companies, such as the U.S. Rubber Co., were embarrassed when important documents such as pay roll records, accounts receivable, inventory and stock records, were lost. The largest non-sectarian university in New York City, with an endowment of millions, has failed to make duplicate records and provide for post-emergency recovery. Undoubtedly to do so is expensive, but with the process of microfilming and choosing selectively those records which are indispensable, continuity of operation can be insured in our colleges, high schools, churches, and Jesuit communities. Financial records and those relating to the provincial's office should certainly be duplicated and stored in some decentralized damp-proof vault. A vast number of corporations have adopted this practice.

In each community and Jesuit house there should be a civil defense coordinator. Perhaps this could be the minister, or some priest with an inclination for such planning. During an emergency this man should have the power of decision and authority. In larger houses he should have a deputy. The first task of the CDC (Civil Defense Coordinator) should be to establish liaison with the local civilian defense organization. The FCDA works with the state and city officials; local civil defense directors have broad powers during the emergency period. Any house defense plan should be integrated with the plans of the municipality. Even if the community or house is not in an area directly attacked, there still remains the problem of evacuation from damaged areas, the means of transportation and communication at hand, the possible housing and feeding of displaced and injured persons.

In connection with these problems it would be well to have some courses in first aid for those interested. In scholasticates such as West Baden and Plattsburgh, "hams" operate amateur radio sets. This could prove an invaluable link with the outer world during an emergency. In the New England floods "hams" did yeoman service.

Everyone in the community should have specific duties assigned in case of emergency. These duties should be limited

and specific; people cannot remember details in critical periods. Our men, of course, are above average in the coolness and degree of cooperation they manifest in emergency periods. This was illustrated during the Woodstock fire in 1951. Some men should be given the job of shutting down boilers in the event of an alert; others of removing or consuming the Blessed Sacrament; still others of running to shelters or getting ready the means of transportation for mass migration, if that is deemed necessary.

Sufficient shelters should be provided to house all our men. A large underground, reinforced concrete shelter should be a necessary item in the building of any new Jesuit house. These shelters should be equipped with emergency lighting, telephone, sanitary facilities, rations. Such a shelter could be utilized for storage space outside of times of emergency.

### Intense Light

In an atomic bomb air burst, a ball of fire is produced which at a distance of 5.7 miles is about 100 times as brilliant as the sun viewed from the earth's surface. Looking at this intense light, even for only ten seconds, will cause temporary blindness. The shock wave which moves out is the most destructive effect of the air burst. It will produce virtually complete destruction of buildings for about a radius of three-fourths of a mile from ground zero. Beyond this area damage may be serious, but can be reduced by the measures indicated here. The thermal radiation, or heat flash, is intense enough to start fires in combustible material for more than a mile and will cause skin burns for nearly two miles. It will probably cause twenty to thirty per cent of the fatalities. Since heat flash waves travel in straight lines relatively little protection is required. Any intervening object or light-colored, loose clothing will do the trick, except near the point of burst.

The greatest source of danger is from the radiation of: gamma rays, free neutrons, beta particles, and alpha particles. Gamma radiation has the longest lethal range. Its intensity depends upon the inverse square law for the decrease of intensity with distance and upon the attenuation of dosage due to scattering and absorption in the atmosphere. Tests have indicated that a radiation dosage of four hundred roentgens

(familiar in X-ray technology), which is the average dosage at a distance of four thousand feet from the explosion of a twenty kiloton bomb (Hiroshima vintage), would probably prove fatal to fifty per cent of the people exposed.

Radioactive fall-out is the cloud of split uranium or plutonium atoms (called fission products) sucked up into the atmosphere. These fission products pollute the atmosphere over an elliptical, or cigar-shaped, area of some 7,000 square miles, downwind from the explosion, roughly the size of New Jersey.

The following data are based on the assumption of a fifteen megaton bomb burst for the fall-out ellipses:

| Time (after burst) | Area | Average Intensity (Gamma Radiation) |
|---|---|---|
| 1 hour | 250 sq. miles | 2,500 roentgen/hour |
| 3 hours | 1,200 sq. miles | 200 roentgen/hour |
| 6 hours | 4,000 sq. miles | 30 roentgen/hour |

A schedule of the effects of external radiation upon a man is as follows:

| Roentgen Dose | Effect on Man |
|---|---|
| 50 to 100 r | Few per cent casualties |
| 150 to 200 r | 50 per cent casualties |
| 200 to 300 r | 100 per cent casualties |
| 400 to 500 r | 50 per cent casualties, plus some mortality |
| 700 r | Close to 100 per cent mortality |

Since the greatest danger to human life, the Society's greatest asset, is from the radioactive fall-out phenomenon, it would be well to have dosimeters handy to gauge the amount of roentgen dosage which is in the atmosphere. It is important that those in shelters not leave until it has been determined by means of a dosimeter whether the roentgen dosage has been diluted to a safe percentage.

Our men should be so trained that, if an atom bomb is dropped without warning within a few miles of their location, they should avoid looking at the light which lasts about ten seconds. To look is a natural tendency which is difficult to overcome. Then they should take cover, behind a tree or any large object. Otherwise they should drop to the ground and curl up, protecting exposed areas such as the face, hands, and neck.

If there is warning, and the possibility of advance warning will diminish as jet attack planes and intercontinental bal-

listic missiles are developed, shelter should be sought or plans for evacuations executed without delay. After the burst checks should be made for residual radiation. Geiger counters help in checking for contamination. The danger of radioactive contamination is minimized by: (1) disposal by deep burial; (2) removal to a safe distance until activity has decayed to a safe level; and (3) removal of the contaminate. Contaminated clothing should be burned or buried; exposed surfaces of the body should be scrubbed vigorously with water and synthetic detergents or soap, all the while avoiding abrasions which would permit radioactive particles to enter the body.

These are some of the recommendations which large companies have been following in trying to insure post-attack recovery in the event of nuclear attack. Very little can be done about the location of fifty-five per cent of our Jesuits in thirty highly vulnerable and target-rich areas, most of which are in coastal areas subject to both air and sea attack. Still with proper preparation and planning the Society in America could insure that if any new world is to be built after an extensive atomic war, the Society would be in a position to assume a role of leadership in its reconstruction. With some planning for disaster control, for succession of key management, for duplication of vital records, the basic essentials will be taken care of, should thermonuclear attack come. Most corporations are taking pains to minimize the effects of attack. Insurance policies, in general, do not indemnify for loss incurred in war but financial help to restore our buildings and property would not be wanting. The chink in our armor, however, is our Jesuit lives. They must be protected from the fourfold threat of blast damage, thermal radiation, gamma and neutron radiation, and radioactive fall-out. Otherwise our vast network of schools, retreat houses, churches, domestic and foreign missions will decline radically, if not become extinct. In keeping with an old Jesuit tradition, let us not be afraid to use all the natural means available. The premiums on atomic insurance in the age of the "awful arithmetic of the H-bomb," to quote President Eisenhower, are not low; they demand sacrifice, vision, planning, and union. These qualities have never been lacking in the Society. Upon such qualities may hinge the continuation of the Society in America.

# Scrutamini Scripturas

R. A. F. MacKenzie, S.J.

The project of a special introduction to Scripture for our Scholastics, prior to the standard course in theology, seems to have originated in the French provinces during and after World War II, and to have been another of the happy effects of the Encyclical *Divino Afflante Spiritu* (1943). The present writer first heard of it while in Rome in 1946, from Père Xavier Léon-Dufour, then a biennist at the Biblical Institute, now Professor of New Testament at the scholasticate of Enghien. The XXIX General Congregation, held in that year, studied the question and expressed its approval with the following decree (no. 26):

> Ut, ad mentem Litterarum Encyclicarum *Divino Afflante Spiritu*, cognitio, amor, usus Sacrae Scripturae in Nostris magis magisque promoveatur, Superiores diligenter curent, ut Scholastici assidua et bene ordinata lectione Sacros Libros cognoscant, vere ament, ad proprium spiritualem fructum atque ad usum apostolicum adhibere discant.

The Congregation further directed Father General to issue an instruction for the whole Society on the subject; and this he did in his *Instructio de Assidua Sacrae Scripturae Lectione*, dated March 19, 1947 (*Acta Romana*, XI, 262-267). ¶ 6 of this *Instructio* refers to the help that is required, *omnino necessarium*, if the reading is to be fruitful and produce the understanding and love of the sacred text that are sought. This help is first of all to take the form of conferences, given by some competent person, outlining the right approach to a given section of the Bible, explaining its nature and contents, and showing its application to Christian and religious life.

The *Instruction* also remarks (¶ 9) that this *lectio sacra*, prescribed for all, is something new in the Society. Hence it may be profitable and helpful to share experiments and compare experiences. It is in that spirit that these notes are composed, at the invitation of the Editor of Woodstock Letters, to give some account of how things have been organized so far in the Province of Upper Canada, and with what results. They deal directly not with the reading actually

done by the Scholastics but with the help thereto provided by Superiors, and particularly with lectures given by two members of the theology faculty of our Seminary.

## Implementation

In this Province, the *Instructio* was first implemented in 1948, when Father John L. McKenzie (Chicago) and Father D. J. Hourigan, then professors of Old and New Testament respectively, each gave several lectures at the Novitiate. Father H. Willmering (Missouri) did the same in 1949. But it was only in 1952 that, with the active encouragement of Father Provincial George E. Nunan, a permanent program on a fixed cycle was begun, at first by the present writer with Old Testament material, and in the following year by Father D. M. Stanley with New Testament matter.

Disregarding the experimental courses of the first year or so, we may thus outline the practice that has been adopted. The lectures are given at intervals during the year, rather than concentrating them in a Biblical Week during the summer. This has the advantage of providing a regular stimulus to the interest in Scripture, and also means that the instructors are available from time to time to answer the questions that come to mind in the course of reading. As worked out at present, during the first semester the New Testament professor makes about half a dozen visits (at alternate week ends) to the Novitiate, staying overnight and giving one lecture to the juniors and one, or occasionally two, to the novices. In the second semester, the Old Testament professor does the same. For the philosophers, the sequence of lectures is similar, though through complications in the timetable the number given in a semester has varied from three to eight.

The following is a rough outline of the Old Testament and New Testament programs. They aim at covering the matter in an order that will be logical and natural for the readers. A, B, and C represent the years of the cycles, for the three groups respectively.

### OLD TESTAMENT

Novices

A. Introduction to the ideas of inspiration, *genera litteraria*,

religious and prophetic values of sacred history. Genesis: doctrine of the book: character and will of God; creation and origins; man's nature and relation to God; sin, and expectation of salvation. The Vocation of Abraham, and the Promise.

B. Introduction to Israelite history (pre-exilic). The working-out of the Promise. Moses, the Exodus, the Covenant of Sinai and the formation of the tribal federation. Josue, the Conquest, Judges, Samuel, the Monarchy.

JUNIORS

A. Prophetism: the institution, and the pre-exilic prophets. Amos, Osee, Isaias, Jeremias. Stress on development of revelation, and growth of Messianism.

B. The Exile, and post-exilic prophecy. Ezechiel, Second Isaias, Zacharias, Malachy, Esdras-Nehemias.

PHILOSOPHERS

A. Psalms. Classes of psalms and original use. Christian interpretation and *sensus plenior*.

B. Wisdom literature. Proverbs, Job, Ecclesiastes. The problems of retribution, theodicy, divine Wisdom.

C. Ecclesiasticus, Maccabees, Daniel, Wisdom. Apocalyptic, belief in resurrection, background of New Testament revelation.

## NEW TESTAMENT

NOVICES

A. The Synoptic Gospels. Notion of Gospel, in Deutero-Isaias, and first traces in Acts 10,34-43.

Mark, Matthew, Luke: for each, presentation of the man, from history and reliable tradition; the writer, literary characteristics; the plan; the theology; personal message of the Gospel.

B. St. John's Letters and Gospel. I John studied as introduction to themes of the Gospel; divine attributes, God's presence in the Christian, theme of the new Covenant.

The Gospel: Prologue; themes and plan; the Sacraments in the Fourth Gospel.

JUNIORS

A. Acts of the Apostles. The problem of primitive Christianity. The plan of Acts; its character as another Gospel. The theology of Acts. Outline of the life of Paul from New Testament sources and tradition.

B. Apocalypse of St. John. Purpose of Apocalypse seen against historical background. The literary *genre* of apocalyptic in Old Testament and intertestamental literature. Plan of the book; its symbolism; its theology.

PHILOSOPHERS

A. Epistle to the Hebrews. Its plan; relationship to Philo; theology; question of authorship.

B. I, II Peter, Jude, James. Of each, plan, literary characteristics, authorship, theology.

C. The Pastorals (I, II Timothy, Titus). Plans, Pauline authorship, theology of the priesthood.

Obviously, such a vast material can be covered only very superficially in the small number of lectures indicated; but this is not such a grave disadvantage when the purpose of the course is considered. The idea is not so much to give a commentary as to provide training in a technique, to supply the orientation and guidance which will enable the Scholastics to profit by their own reading, to know what to look for, and, equally important, what *not* to expect. For this reason too, formal treatment of questions of "Introduction" is kept to a minimum, i.e., they are mostly treated *ambulando,* when such subjects as canonicity, *genus litterarium,* typology in the Old Testament, or form-criticism and the synoptic problem in the New Testament, come up in connection with particular passages. The *summa et scopus* aimed at is a contact with the doctrine of the sacred text, not as something theoretical or merely historical but as applicable and significant for each reader's spiritual life. From the beginning of Genesis, it is the salvation of redeemed mankind, of the present Church, of each member of that Church, that is being planned, announced, and operated. Every text is of interest because in some way or other it concerns the reader, once he realizes his solidarity with the people of God, from the beginning of the history of God's action on mankind. There is no encouragement given to pious but erroneous accommodations of the text; the stress is laid on the development and growth of revelation and the great themes such as Covenant, Incarnation, Salvation, which run through that development from beginning to end, linking up Old Testament with New, and maintaining both as live and contemporary actualities in the Church.

## Results

It is too early yet to judge the effectiveness or usefulness of these lectures; indeed, since their main purpose is to aid

the individual to enrich his own spiritual life by contact with the Word of God, their success or otherwise can never be more than vaguely estimated. By 1964, when the Scholastics, who have followed this course from the noviceship on, arrive at their Scripture course in Third Year theology, it may be possible to make some appraisal, at least on the intellectual level, of the profit derived from their reading, which the lectures are intended to facilitate.

However, some preliminary impressions may be gathered from a recent partial enquiry. In preparation for this article, written comments were invited from the second year novices, juniors, and philosophers, on the lectures they had been hearing for one, two, or three years; and twenty-five charitable souls (a large proportion of our small numbers) responded. Presumably, they were the ones most favorably impressed, and not unnaturally they expressed their appreciation generously, detailing the profit they felt they had derived from this initiation. At the same time, many of them had valuable constructive criticisms to offer, such as the advantage of mimeographed notes (supplied in one course, but not in the other), the advisability of having the subject of a lecture announced beforehand, the desirability of indicating collateral reading, etc. Although some were reticent (and one or two, quite frank) as to the small amount and irregularity of the reading they had found time for, it was consoling to see that a fair proportion had made a regular practice of it, and valued it. As regards the noviceship in particular (where there is a fixed period in the day for Scripture study), expert appraisals by Father Master J. L. Swain and Father Socius L. J. Fischer testified that they considered the course definitely worth-while.

No explicitly unfavorable judgments have reached us, though it would be hasty to conclude from that that none such have been formulated. We feel at least that a good start has been made, and that we are past the pioneering stage; on the other hand there is still need for experimentation, and room for improvement both in the selection and presentation of the material.

### Difficulties

In conclusion, it may help to indicate some of the particular

snags that such a program is liable to encounter. These are cited chiefly from the present writer's experience with the Old Testament material. First there is the difficulty which inevitably bears harder on the Old Testament course: the question of a text. In the New Testament lectures to juniors and philosophers the Greek text is constantly referred to, and a good number of them are able to read the original without finding it too much of an effort. For the novices, the Confraternity New Testament offers a translation which is for the most part adequate. But the Old Testament professor has to rely still on the Challoner-Douay Bible, which, to put it temperately, adds much unnecessary obscurity to the inherent difficulties of the matter. It would be possible, no doubt, to urge the acquisition, for all the Scholastics, of copies of the first and third volumes (all that are so far available) of the four volume Confraternity Old Testament; but, apart from the expense, one dislikes the idea because of both the present incompleteness and the future unwieldiness of this addition. Frequent cross references are highly desirable, in the kind of sweeping surveys that most of these lectures have to be, and they are time-consuming enough without having to manipulate several books. The Confraternity version will be of little practical use until the Old Testament at least is available in a single volume. The Knox translation, with its breezy paraphrases and its mannered and monotonous style, is not much of an improvement, from the professor's point of view, over the old Challoner. So the latter is still the text, and the professor in preparing his talk must carefully check it to see that his references will actually bear out what he is saying, without requiring long and involved explanations of what the text ought to be.

Secondly, there is perpetually the temptation to be too limited: i.e., in a given book, to concentrate on the exegesis of a few passages only—which will indeed be helpful to the hearers when they reread these, but will leave them still at a loss before the greater part of the text. One has always to remember that it is all of the book, not just certain sections, that has to be made, as far as can be, accessible and comprehensible. Thus, in treating of one of the prophets (in a single lecture!), the right technique seems to be, to give most of the time to background exposition—the situation in

which the work originated, what to look for in the way of traditional material and new doctrinal development, the place and significance of the book in the history of revelation, etc.; then an outline, as detailed as time allows, of its division into sections, with indications of their historical context or situation in life. This outline analysis, superseding the conventional chapter divisions, is a simple but often surprisingly effective help towards intelligent reading.

### Fidelity and Fruitfulness

The last and most delicate point is the question of how to ensure that the purpose of all these courses is actually attained, namely, that the Scholastics do devote the necessary time and attention to familiarizing themselves with the sacred text. The decree cited above says that Superiors are "diligently to attend" to this, without specifying further, and the *Instructio* leaves it at that. The new *Ratio Studiorum Superiorum* (68 ¶ 1) lays the same responsibility on the deans of faculties, but again without suggesting any sanction. *Salvo meliori judicio,* the present writer does not consider that any external test should be imposed, by way of quizzes or written reports, and much less in the shape of an examination. In the ascetical tradition of the Church, this *lectio sacra* for religious is understood to be as much a spiritual as an intellectual exercise. For Jesuits, it should be a happy combination, or rather reunion, of the two activities of prayer and study, which sometimes tend in our modern training to be unduly separated. As regards the time to be allotted to it, the *Instructio,* ¶ 5, suggests that a part of the time assigned for spiritual reading may be given to Scripture; or, if the reader prefers, he may give additional time to the latter, especially on Sundays and holidays. This *lectio* is clearly something different from ordinary study; thus it seems in place to suggest that, as the deans, or other officials, are to see to it that facilities are provided and the Scholastics encouraged to make use of them, so it might be the part of the Spiritual Father, dealing with individuals, to enquire as to the fidelity and fruit with which this exercise is performed. Meanwhile it is up to the professor to demonstrate, by his religious approach to the subject, that his lectures are to be

thought of as conference rather than as class, and that the end sought is not only nor mainly an increase in learning, but growth in the understanding and love of God's revelation, which has been granted to the Church as a whole and to each one of us in particular.

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### Books for the Ignatian Year

The story of the first Jesuit Mission to North America and its numerour martyrs: Félix Zubillaga, S.J.—*La Florida* (1941). Price: $3.25.

The history of the early Jesuit Missions in the Orient, beginning with Xavier (1542-1564): Alessandro Valignano, S.J.—*Historia del principio y progresso de la Compañía de Jesús en las Indias Orientales.* Edited by J. Wicki, S.J. (1944). Price: $4.00.

An historical account of the Spiritual Exercises. Two volumes have thus far been published: the first takes in the life of St. Ignatius; the second, from his death to the publication of the first official directory. Ignacio Iparraguirre, S.J.—*Práctica de los Ejercicios* (1946); *Historia de los Ejercicios* (1955). Price: $2.15 and $4.00 respectively.

The classic treatise on the spirituality of the Society that has received universal praise: J. de Guibert, S.J.—*La Spiritualité de la Compagnie de Jésus* (1953). Of it Father J. Harding Fisher, S.J., says, "This is a monumental work which should be in every Jesuit library and, in fact, in every important library"; Father C. C. Martindale, S.J., "Never, in England at least, has so vivid a portrait of Ignatius been painted, and one so totally different from that to which we mostly are accustomed"; Father A. G. Ellard, S.J., "This is a very excellent work, and one that will surely be indispensable for students, not only of Jesuit asceticism and mysticism, but also of modern Catholic spirituality." Price: $5.00.

The historic prelude to the suppression of the Society by a collaborator of Ludwig von Pastor: W. Kratz, S.J., *El tratado hispano-portugués de límites de 1750* (1954). Price: $4.00.

How Jesuit arichtecture began: P. Pirri, S.J., *G. Tristano e i primordi della architettura gesuitica* (1955). Price: $4.00.

A glimpse of our early Southwest: E. J. Burrus, S.J.—*Kino Reports to Headquarters* (1954). Spanish text with English translation of Kino's letters to Rome. For the reference library, Latin American History department and advanced Spanish classes. Price: $1.85.

10% discount to Ours; 20% to subscribers of series. Bound copies one dollar extra. Payment by ordinary check or order may be put on Province account at Curia in Rome. Order from: E. J. Burrus, S.J., Institutum Historicum S.J., Via dei Penitenzieri 20, Rome, Italy.

# The Manila I.S.O.

Arthur A. Weiss

On November 12, 1954, Very Reverend Father General sent a letter to Father Vincent Kennally, Vice-Provincial of the Philippine Vice-Province urging the immediate formation in the Vice-Province of a *Centrum aliquod actionis et studiorum socialium.* Father General referred to the "gravitas problematis socialis apud vos" and to the work that had been done thus far—"a Patribus qui optime in illo campo laborarunt et laborant, ut P. Gualterus Hogan." But this work was not enough. It was to be made "efficacius quam hucusque" by the establishment of a *Centrum aliquod actionis et studiorum socialium.* The Centrum was to be staffed "paucis Patribus" who were to be full time, "alia occupatione liberis," prepared for the work, "praeviis studiis quantum opus est praeparati." In addition to these full time priests there would be others, "sive de Societate sive de clero saeculari, qui potissiumum actioni ipsi incumbant."

What were to be the aims of the Centrum? Father General first refers to the "normam a Congregatione Generali XXIX mihi propositam." The XXIX General Congregation sets down the following aims of such a Centrum—"1. ad laborem socialem explicandum; 2. ad laborem socialem propagandum; 3. ad communicandam impulsum et directionem actioni sociali Nostrorum." To these norms Father General adds, as general aims, "1. applicare doctrinam socialem Ecclesiae necessitatibus istarum insularum; 2. normasque proponere." How soon should the Centrum be started in Manila? "quam primum, valde urget, alia opera, non exclusis vestris collegiis quantumvis necessariis, minus urgent quam hoc unum. Proinde saltem ad tempus eorum bonum postponendum foret si aliter apostolatui sociali efficaci provideri non potest."

## Social Order in Jesuit Houses

On the occasion of this letter, Father General reminded the Vice-Province not to forget to put its own house in social order. He exhorted Father Vice-Provincial on the occasion of his annual visitation not only to remind all local superiors

of their obligations but also to demand that they fulfill their obligations *erga famulos, opifices, magistros laicos,* obligations set forth clearly in his Paternity's letters on the Social Apostolate and on Poverty. Superiors should not hesitate to retrench from certain conveniences if they can in no other way satisfy the demands of conscience *erga auxiliares nostros.*

Father Kennally immediately brought the letter of Father General to the attention of the Vice-Province Consultors. Father Socius Arthur Weiss was asked to organize a committee to consider ways and means of implementing Father General's letter. On Dec. 9th, 1954, Father Socius sent out a letter to a committee consisting of Fathers Horacio de la Costa, Pacifico Ortiz, Gaston Duchesneau, William Nicholson, George Willmann and Thomas Mitchell. This letter asked the Fathers of the Committee to draw up a memorandum to be submitted to Father Vice-Provincial by January 1, 1955. The memorandum was to be specific in its recommendations "touching on such points as personnel (giving names of Fathers and possible appointments in the Institute); means of financing the Institute; place of residence for the ISO community; particular type of work to be engaged in, and any other factors which you may consider important." Since Father General in his letter had recommended that the Manila Centrum be modeled somewhat along the lines of the Poona Institute of Social Order, Father Socius sent a letter to Father Jerome D'Souza at Poona asking for suggestions.

On the annual Vice-Province status the following ISO appointments were made: Father Arthur Weiss, Director; Father Cicero Cebrero, Assistant Director, Father Walter Hogan, Assistant Director. The following Fathers were appointed part time to the work: Fathers Duchesneau, de la Costa, Nicholson, Ortiz and William Masterson. Just recently, Father Hector Mauri has been added to the staff. Father Mauri is full time chaplain and adviser of the Federation of Free Farmers. On July 31, 1955, for the opening of the Ignatian Year the new headquarters of the ISO on the fourth and fifth floors of the Vicenta Building, 330 Nueva St., Manila, were blessed by Father Vice-Provincial. At the Vicenta Building there are rooms and offices for two members of the staff: Father Weiss and Father Hogan, a secretary's office and

quarters for a house boy. There is also a small chapel in which the Blessed Sacrament is reserved, a library, a conference room and a large sala.

### Labor School

These steps were by no means the first taken in the Vice-Province to meet social problems. For a number of years Father Walter Hogan's Institute had been functioning and in mid-August of 1955 ninety-five people received certificates for having faithfully attended the Labor-Management School over a period of three years. At the same time an alumni association was formed. A few days after the August graduation, another year of the Labor School got under way. The eight weeks' course (thirty-two hours, four hours a week) was well attended with an average of forty in every class. On Wednesday evenings Father Cebrero teaches a course in Catholic Social Doctrine at the FEATI Graduate School and each Tuesday teaches catechism in Tagalog to about forty workmen at Assumption College. In addition to this activity, Father Cebrero has already given quite a few retreats to priests, management groups and workers, to the latter in Tagalog. Towards the end of August 1955, Father Hogan was sent to the States to acquaint himself with the latest developments in the labor field and to see whether he could secure financial assistance for a proposed research program.

An attempt has been made to interest members of the hierarchy in the work. For this purpose, Father Cebrero visited the Bishops of Cebu, Lingayen-Dagupan, Mountain Province, Tuguegarao, Sorsogon, Caceres, Zamboanga and Manila. It is planned to visit other bishops as occasions offer themselves. It is quite noticeable that the convenient location of the ISO headquarters in downtown Manila is a standing invitation for many visitors. People come to use the library, labor groups hold meetings in the sala, officials from government Intelligence groups as well as businessmen and company managers come for consultation.

Publicity has been good. At the inauguration of the headquarters a descriptive brochure was widely distributed. The local press was very cooperative in publicizing the Institute. Each week Father Weiss writes a column ISO NOTES which

appears in the Catholic weekly, *The Sentinel.* Father Weiss also edits the SOCIAL ORDER DIGEST, a six page monthly, 500 copies each issue, which is circulated to interested readers in the Philippines and elsewhere. For Ours there is a monthly mimeographed sheet titled THE CENTRUM.

### Activities

Father Hogan is in charge of both the Management School and the Labor School as well as the weekly Sunday broadcast, now in its third year. At present writing the Labor School, which is now in its second semester, has an enrollment of 53. Classes are held at the Vicenta Building from 5:30 to 7:20 each Tuesday and Friday evening. The following courses are being offered during the second semester: Father Cebrero: Labor Ethics; Father Hogan: Labor Problems; Attorney Beltran: Labor Law; Attorney Enage: The Union Meeting. The Management Class is held at the air-conditioned Columbian Club on Taft Avenue each Wednesday evening. Lecturers are Father Hogan, Mr. Victor Lim, General Manager of the Manila Gas Corporation and Mr. Juan C. Tan, President of the Federation of Free Workers. This year's enrollment is twenty. Although there are no fees attached to the Labor course, a charge of fifty pesos is made in the Management course because of the added expense in hiring the Columbian Club, etc.

One of the important activities of the Institute is the PLISA or Priests and Laymen's Institute of Social Action, a five day lecture course held during the summer. This course is under the direction of Father Masterson of the Ateneo de Cagayan. It is planned to hold the 1956 PLISA in the following cities: Iloilo, Bacolod, Davao, Legaspi and Manila. The purpose of the PLISA is to reach clerics and laymen who, because of distance or lack of time, are unable to come in contact with the ISO staff during the year and cannot benefit by the courses offered in Manila. On the 1956 agenda is a three weeks' training course for priests recently appointed by the Philippine hierarchy as diocesan directors of Social Action.

What is the general approach of the ISO? It may be called the organizational approach. The goal of Christian social

order as drawn up in the encyclicals is a social structure which conforms to God's will for men and for their use of material things, the fundamental point being, according to Pius XII, "that the goods of the earth created by God for all men should in the same way reach all, justice guiding and charity helping." The fact is that a large proportion of the people of the Philippines cannot make use of God's gifts of material things to live in simple comfort and so be helped in seeking God as their final end. They are dreadfully poor. Their human dignity is not recognized. Their homes are not proper places to bring up a Christian family. A small proportion of the Filipino people possesses and controls most of the country's resources.

In order to reach the goal a certain formlessness of society must be changed. The popes point out that this formlessness reduces society more or less to the individual and the state with little in between the two. Hence all our study and action must have a strategic value in helping to build those very organizations which will change this formlessness, enable people to use the goods of the earth more in accordance with their proper purpose intended by God and gradually work towards that vocational grouping which can better direct the social order towards its appointed end. Concretely, in the Philippines, organizations of managers, farm workers and city workers are needed.

We have made a start with the city workers in the Federation of Free Workers and with the farm workers in the Federation of Free Farmers. We are seeking to find the point at which we have a sufficient group in size and quality to begin an organization of employers. The Institute's efforts will pay best rewards if we concentrate on helping to build those organizations and similar ones quantitatively and qualitatively.

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## NEW YORK CITY INFORMATION CENTER

The Center is open Monday through Saturday from noon to eight at night and is staffed by eighteen volunteers, each one covering the Center for about three hours on her assigned day. These receptionists

share in all the clerical work, window arrangements, and other details incumbent upon Information Centers. For the non-Catholic with a question who seeks a satisfactory explanation without approaching a priest, the Information Center is an answer to prayer. The questions often center about divorce and annulment, evolution and Freemasonry. The receptionist has been trained to avoid controversy and can usually give a pamphlet on the subject.

Unlike other Information Centers in the City, the Xavier Center maintains a Lending Library with well over a thousand books ranging from the *Summa* of St. Thomas and the philosophy of Maritain to the novels of Mannin and Dudley. At present the Library has a membership of about three hundred. Most of the members are Catholic, including many converts to Catholicism who appreciate the opportunity of using such a varied collection of Catholic books. The non-Catholic members are for the most part skeptical seekers after truth who avail themselves of the *Catholic Encyclopedia*, the Bible commentaries and other reference books on hand. At the present time we are compiling a list of every book in our many categories and will send them to all members and to other groups in the vicinity, such as Xavier parishioners. The library also carries a complete line of the Image Books and these are selling more rapidly than we had expected.

The window display has proved to be our most successful tool in attracting non-Catholics. Every effort is made to install inspiring and eye-catching displays. After the theme for the window has been decided upon, the subject is thoroughly sifted until we can convey the message in the least possible words for wordiness discourages attention. We are fortunate in having one receptionist of superior artistic qualifications who does the actual designing and printing and then her co-workers set it up in the window. Every window display is accompanied by pamphlets on the subject and requests for the pamphlets used run from twenty-five up. Recently the window theme was "The Catholic Church and Science" and among those who were impressed by the display was a Quaker minister from Pennsylvania who bought ten pamphlets, not only on the Church and Science but on various doctrines of the Church. During the May window display on the Mother of God an elderly and distinguished looking gentleman came into the Center after spending some time studying the window display and stated that he had been a convert to Catholicism for over forty years and was ashamed to confess that he had always found the Catholic doctrine on the Mother of God difficult to accept. He went on to say that our window display had helped solve his difficulty.

This is the Xavier Information Center—nothing remarkable in the realm of statistics but here to welcome the man on the street who cares to drop in. If discerning, he will find in the library spiritual treasures he will want to read; if skeptical, he will buy pamphlets on topics that puzzle him; if an ill-informed Catholic, he will buy a catechism to reinforce his knowledge of the Faith. The Center is located at 30 W. 16th St. in New York City.

# A Simplified Table of Private Votive Masses

AGUSTIN NATIVIDAD, S.J.

The need of a simplified table of private votive Masses is evident. The table usually found in *ordos* is unnecessarily complicated. The purpose of this article is a new table containing only the necessary information and that in the clearest form possible. The practicality of a new table is based on the fact that the reasonable use of votive Masses will prevent the monotonous repetition of the Mass of the Sunday, which is now so often found in the increased number of ferial days under the simplified rubrics.

Only the color and place of the Mass are listed in this new table. $S^1$ and $S^2$ signify the first and second series of votive Masses. PT, PS, CS, PSOC and MPAL signify respectively *Proprium de Tempore, Proprium de Sanctis, Commune Sanctorum, Proprium Societatis Jesu,* and *Missae pro Aliquibus Locis.* The colors of white, red, and violet are signified by w. r. and v.

## Praesupponenda

1. *Masses that may be said as votive Masses.* Only Masses for which permission is expressly given may be said as votive Masses of the Divine Persons, the Blessed Virgin, and the Angels. This permission is verified when the Mass is listed as a votive Mass or when directions are given in the Mass, usually after the Gradual, for saying it as a votive Mass. All the Masses of the Blessed Virgin in the *Missae pro Aliquibus Locis* may be used as votive Masses, except that of the Expectation of the Birth of Our Lord (Dec. 18), but only in places where the festal Mass is permitted. A votive Mass may be said in honor of any canonized saint whose name is inscribed in the Roman Martyrology, in its approved supplements, or in the calendar approved by the Holy See for any diocese, religious order or congregation. Votive Masses may be said for the various necessities contained in the second series of votive Masses of the Missal. All Masses permitted as votive Masses are listed in the table with the exception of those for

various necessities, in which only the Masses more likely to be said are listed.

2. *Masses that may not be said as votive Masses.* This prohibition extends to Sunday, ferial, and vigil Masses, and also to the Mass of any beatified person. An apostolic indult is required not merely to celebrate the feast of a beatified person, but to celebrate the Mass as a votive Mass.

3. *Rite.* The rite of a private votive Mass is simple, and it may be a low, high, or solemn Mass.

4. *Days when votive Masses are permitted.* A black dot in our ordo, except during Lent and Passiontide, signifies also that low private votive Masses are permitted. The added days on which they are permitted, when sung, are sometimes found in the *notanda* of *ordos* or may be ascertained by consulting the ordinary manuals. The votive Masses in the first series are not restricted to the day of the week to which they are assigned except when said in place of a conventual Mass.

5. *Mass to be said.* If there is a proper votive Mass of a saint, this must be said. For example, the Mass of St. Joseph is that on *feria quarta* of the first series, not of March 19. When there are several feasts in honor of the same saint, a votive Mass is taken from the feast whose Mass contains directions for saying it as a votive Mass, e.g., that of St. John the Baptist is June 24, not August 29, that of St. John the Evangelist is December 27, not May 6.

6. Because of the simplification of the rubrics, the preface of Nativity is no longer proper to the votive Mass of the Blessed Sacrament, of the Cross to the Mass of Christ High and Eternal Priest, and of the Apostles to Masses of Evangelists and Roman Pontiffs.

### Divine Persons

| | |
|---|---|
| w. Blessed Trinity | $S^1$ F2 |
| r. Holy Spirit | $S^1$ F5 |
| w. Blessed Sacrament | $S^1$ F5 |
| w. Christ, High and Eternal Priest | $S^1$ F5 |
| r. Holy Cross | $S^1$ F6 |
| v. Passion | $S^1$ F6 |
| w. Holy Name | PT Sun. after Circum. |
| w. Holy Family | PT Sun. after Epiph. |
| w. Sacred Heart | PT F6 after II Sun. Pent. |

| | |
|---|---|
| r. Precious Blood | PS July 1 |
| w. Christ the King | PS After Oct. 24 |

BLESSED VIRGIN

| | |
|---|---|
| w. 5 de S. M. in Sabbato | CS |
| w. Immac. Conc. | PS Dec. 8 |
| w. Seven Dolors | PS End of March |
| w. Immac. Heart | PS Aug. 22 |
| w. Queen of S.J. | PSOC Apr. 22 |
| w. House of Loretto | MPAL Dec. 10 |
| w. Mediatrix All Graces | MPAL May 31 |

ANGELS

| | |
|---|---|
| w. St. Gabriel | PS Mar. 24 |
| w. St. Michael | PS Sept. 29 but May 8 in TP |
| w. Guardian Angels | PS Oct. 2 |
| w. St. Raphael | PS Oct. 24 |
| w. Angels | $S^1$ F3 |

SAINTS

| | |
|---|---|
| w. St. Joseph | $S^1$ F4 |
| r. Sts. Peter and Paul | $S^1$ F4 |
| r. All Apostle(s) | $S^1$ F4 |
| r. St. Peter | PS after June 29 |
| w. All Saints | PS after Nov. 1 |

For other saints, Mass and color of the feast; if none, of the common with any proper parts. Color of Holy Innocents is red.

FOR VARIOUS NECESSITIES

| | |
|---|---|
| v. Propagation of the faith | $S^2$ |
| v. Removal of schism | $S^2$ |
| v. In time of war | $S^2$ |
| v. For peace | $S^2$ |
| v. In time of pestilence (epidemic) | $S^2$ |
| r. For grace of Holy Spirit | $S^2$ |
| v. For forgiveness of sins | $S^2$ |
| v. For pilgrims and travelers | $S^2$ |
| v. For the sick | $S^2$ |
| v. Grace of a happy death | $S^2$ |
| v. Any necessity | $S^2$ |
| w.r. Thanksgiving | $S^2$ |

## Observanda

*Gloria* is said only in Masses of the B. V. M. on Saturday and in any Mass of the angel(s). *Benedicamus Domino* is said unless the Mass has a *Gloria.*

*Prayers* are 1° of the Mass; 2° of the office of the day, even

of a common ferial day; 3° first commemoration of the office of the day, if any. Ordinary commemorations are omitted in a sung Mass. *Orationes imperatae* are said, but an *oratio simpliciter imperata* is omitted when there are already three prayers prescribed by the rubrics or the Mass is sung. If there are three prayers prescribed by the rubrics and also an *oratio imperata pro re gravi,* the last of such prescribed prayers is omitted and the *imperata* is said in its place.

A prayer for the living may be added in low Masses at the mere will of the celebrant after all other prayers but not when the limit of three prayers (including absolutely all prayers said) would be exceeded. This norm applies also to the same type of prayer for the dead outside Paschaltide, but its position is next to the last prayer.

*Preface* is that proper to the Mass; if none, that of the season; if this also is lacking, the common. The determined proper preface of a Mass is indicated in the particular Mass.

*Sequence* and *Credo* are never said; and the *Last Gospel* is always of St. John.

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*Septuagesima to Easter.* The *Alleluia* verse after the Gradual is omitted, and the Tract is substituted.

*Paschaltide.* There are to be two *Alleluias* after the first verse of the Introit and one (usually two for martyrs) after the Offertory and Communion verse. The Gradual is omitted, and the Great Alleluia is substituted.

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In Masses of the saints, change such words as *natalitia, festivitas, solemnitas* to *commemoratio* or *memoria* and the Introit *Gaudeamus omnes in Domino, diem festum celebrantes* to one from the common. Omit such words as *hodie, annua, hodierna die, solemni cultu.*

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### DESTRUCTION

Every year in the houses and institutions of Catholics more historical material is destroyed than five historical societies will hereafter be able to collect in twenty years.

JOHN GILMARY SHEA

# Jesuit Education in Chicago

James A. Mohler, S.J.

The year 1956 marks the centenary of Jesuit education in Chicago. As we look back over the years, we see that the Chicago Jesuits pioneered in a grade school system, academies, and a university which were used as models by many Catholic educators throughout the nation.

## Grade Schools

In the beginning of this story we should say something about Father Arnold Damen, S.J., for it was Father Damen who visualized and founded Jesuit education in Chicago. Father Damen was born in Belgium in 1815. In 1833 the famous Indian missionary, Father De Smet, paid a visit to the school in which young Damen was enrolled. Fired by the zeal of this great missionary, Damen set sail for America and the Jesuit Novitiate at Florissant, Missouri, in the year 1837. Upon completing his Jesuit training, he was appointed as pastor of St. Francis Xavier Church in St. Louis. He achieved success there and began to build up his reputation as a giver of missions. It was in this latter capacity that he came to the notice of the Right Reverend Anthony O'Regan, Bishop of Chicago. Bishop O'Regan asked him to come to Chicago and take over the Cathedral Church of the Holy Name. Father Damen, however, had other ideas and asked if he could start a new parish on the West Side where many Irish immigrants were building homes and needed the care of a Catholic parish. These Irish were to help Father Damen to build his parish and school system.

In the summer of 1856 Arnold Damen and three associates, Fathers Florentin Boudreaux, Benedict Masselis, and Michael Corbett set out for Chicago from St. Louis. Almost immediately a small wooden church was erected on the corner of May and Eleventh Streets. This was to become the grade school when the new church was erected in 1859. In fact, when the new edifice was completed, it was reputed to be the third largest Catholic church in North America. Later, after it had been enlarged, it claimed to be the largest. Here it

would do well to recall that the people of Holy Family Parish were of Irish stock and the Irish were never prone to underestimate. When the new Holy Family Church was dedicated, thirteen bishops came from all over the country to be present at the exercises. Among the prelates were Archbishop Peter Richard Kenrick of St. Louis and Bishop John Bernard Fitzpatrick of Boston.

The quick erection of such a magnificent edifice and the equally speedy development of an integrated parochial school system are due chiefly to the genius in finance and organization of Father Damen. James W. Sheahan wrote in the Chicago Tribune in 1866, "Father Damen is the Hercules who has in a few years wrought all this work. To his energy, his ability, his sanctity, his perserverance, is due, not only the erection of this magnificent edifice, but the great spiritual success which has crowned the labors of the Society."[1]

Father Damen's genius for finance has been recognized by all. In fact, it was this adeptness in money matters which made possible his religious and educational foundations in Chicago. In building the new church, Damen marshalled his men into teams to collect money; he held festivals and bazaars, picnics and lantern slide shows. He even held a bazaar in the new church before it was consecrated. In a letter to his provincial, Father John B. Druyts, in 1858, Father Damen shows some of his financial acumen: "Now, dear Father, try to act cleverly for Chicago. Give me $6000 for Jane Graham's property and I will never again ask you for a cent for Chicago. Had I $6000, I could make all the payments and put a roof on the church. And after all what would a debt of $6000 be on a church like this, chiefly when there is enough real estate to pay twice that amount. Therefore, effect this loan without fear. Had not times turned out as they have done, I would have plenty of money to meet all obligations. But no one could have foreseen these difficulties."[2]

### Father General's Contribution

The unforeseen difficulties were the panics and financial depressions of the fifties. In spite of these trials and those to come with the Civil War, Father Damen erected his institutions on a sound financial basis. He was never timid when

asking for his churches and schools. In a letter to his Father General asking him to donate a set of stations for the church, he writes: "These pictures should be three or four feet wide. And I hope that they will be worthy of the Father General of the Society of Jesus. What do you think of this, Very Reverend Father? Don't shake your head now, but say, 'Oh, yes, that is right, I am going to send something beautiful to Chicago to excite the admiration and sustain the piety and devotion of all those good people and at the same time console my dear sons in the Lord.' "[3] So we see in Arnold Damen a man not only of great business acumen, but also of clever determination. He was one who would not take, "No" for an answer. On one occasion when he was refused by his provincial, he waited until the superior was called away on business and then quickly persuaded the vice-provincial to approve his plans.

Father Damen did not wait long to start his new school system. Even before the new church was built, he had erected two small school wings for the wooden church on Eleventh Street. Since these were Know-Nothing times, he knew there was no chance that his schools would receive any public aid. Yet he knew that any parish without a school is clearly crippled. So he set out to build his parish school system on his own. When he began Holy Family Parish, there was only one Catholic school on the West Side of town, St. Patrick's. And there was only one public school within miles of the church. This was called the Foster School.

When the grand new church on Twelfth Street was finished, the old church became the school, overcrowded as it was. Father Damen saw the immediate need for a larger school and proceeded to erect a new one in 1865. It was the first complete Catholic school in Chicago and accommodated 2000 youngsters.

The school for boys came to be known as the Brothers' School because of the two Jesuit Brothers who were assigned to teach there: Brother Martin Corcoran, S.J., and Brother Thomas O'Neill, S.J. This is what we would note as unusual today. But, when Jesuit education was just getting its start in the Midwest, it was not unusual to see Jesuit Brothers doing yoemen service in the classroom. The Brothers' School

was supervised by Father Andrew O'Neill, S.J., who was to have charge of the entire Holy Family School system for thirty-five years.

Father O'Neill was a man of prodigious energy and inventive genius. He was constantly organizing brass bands, fife and drum corps, cadets, Zouaves; hiking clubs in summer, and skating parties in the winter. Father O'Neill was literally a furnace of energy. It was due largely to his interest that the Holy Family school system was soon to be regarded as a model for public and Catholic educational systems alike.

### Religious Women

Once the boys were cared for, Father Damen set out in search of an order of nuns who would come to Chicago to teach the girls of his parish. The Religious of the Sacred Heart accepted his invitation and founded the Seminary of the Sacred Heart, an excellent academy built to accommodate a thousand girls. They conducted this fine school in Holy Family Parish for forty-seven years before moving to their new location in Lake Forest.

In a short time it was clear that these two schools would not be enough for the growing parish. St. Aloysius School was built on Maxwell Street. And Father Damen invited the Sisters of Charity of the Blessed Virgin Mary, popularly known as the BVM's, to take over. In *The New World* in 1900 this introduction of the BVM's to Chicago was called one of the happiest events in the history of Chicago education.[4] One has to look only briefly at the scores of Chicago schools of today that are excellently taught and managed by the BVM's to understand the full meaning of this *New World* statement. The BVM's are truly specialists in elementary education. And at least some credit should be given to Father Damen for introducing them to this work in Chicago.

The Holy Family school system continued to grow. In 1867 St. Stanislaus School was erected on 18th Street. Then five years later St. Veronica's School was built at Ashland and 22nd Streets. Today it is known as St. Pius. More schools were to come: Guardian Angel in 1875, St. Joseph, now a colored mission, and St. Agnes in 1877.

In the first seventeen years Father Damen had built two

churches, Holy Family and Sacred Heart. He had planned and executed a system of eight grade schools and one convent school for girls. This was the largest single parish system in the world. Such an achievement could hardly escape the notice of the press. *The Chicago Post and Mail* in 1876 published a review on the Catholic schools of the city. *The Post* based its article on the Holy Family system.

"Though differing from the common schools in many details, yet these differences form, not merely an interesting field of study, but one pregnant with suggestions of improvement of the public school system, now so boasted of by educational men.

"These schools are not strictly free, and yet no one by reason of poverty is deprived of the educational privileges there afforded. The children of parents whose pocketbooks are of ordinary length, are taxed from fifty cents to a dollar a month, according to the studies taught them. Children, whose parents are unable to shoulder the tax, are allowed to pursue their studies side by side with others and are charged no tuition. Nor is this lack of means allowed to humiliate the poorer children as no distinction is made between the classes. And the Brothers having charge of the office of finances is supposed to be the only one who knows whether a pupil pays tuition or not.

"The course of study is generally such as will give a student a thorough mastery of all the branches as taught in the graded schools, with the addition of a complete course in book-keeping, commercial forms, and law for the boys, and also instruction and needle work for the girls. Considerable attention is also paid to music, both vocal and instrumental. Of course as is well understood, much attention is paid to religious instruction, Bible History being quite a prominent feature in this part of the course. And the knowledge of Sacred History possessed by some of the younger pupils would put to shame that often displayed by the preachers in the pulpits of other denominations."[5]

From the foregoing paragraphs we can get an idea of the curriculum, tuition, etc., which characterized the Holy Family Schools.

Jesuits have long been noted for their education in the

secondary and college levels. Still, one of their most notable contributions in Chicago was the Holy Family grade school system. This system was recognized by many as the best in the country. Here is a quotation from *The New World* which appeared in 1900.

"Jesuit parochial schools have long been an example and an incentive for other parochial schools of the city. Moreover, they would not suffer by comparison in any particular with schools of the highest rank anywhere, either public or parochial."[6]

Throughout the United States the Holy Family schools won the admiration of the hierarchy. James Cardinal Gibbons called them the "Banner Schools of America."

### Jesuit Higher Education in Chicago

Once Father Damen had established his grade school system, he looked forward to the foundation of a school of higher learning in Chicago. So in 1867 he established St. Ignatius College which he hoped would soon be the rival of Georgetown in Washington, D. C. St. Ignatius was not the first Catholic college in Chicago, for the Seminary of St. Mary of the Lake had been established in 1832. However, there was a growing need of Catholic higher education in Chicago. Father Damen was finally given permission to build his new school, but was told he could not collect money or conduct any campaigns in its behalf. This is like telling a man to go ahead and build a house, but not to use any wood or bricks.

Father Damen was, however, a financial wizard. And although money was dear in this country following the Civil War, with interest rates ranging from ten to twelve per cent, Father Damen had a plan that would soundly finance his new buildings. He would borrow money from Europe at a low interest rate with parish property as collateral. The interest could be paid from the income of the college. And the principal could be paid off whenever he chose to sell some of the land which the parish had acquired. Since this land grew in value each year, he chose to wait a few years till he could demand a higher price.

The building was not yet complete, when on September 5, 1870, the college opened its doors. Thirty-seven young men

applied for admission and constituted the first class of the college. The faculty, for all practical purposes, comprised one young man, a Scholastic, Mr. John J. Stephens, S.J., who taught English, Greek, Latin, and arithmetic, and a priest, Father Dominic Niederkorn, S.J., who taught German. The school administration consisted of three priests: Father Damen, president, Father John Verdin, vice president, and Father Michael Van Agt as prefect of discipline. These latter probably did some teaching along with their administrative duties.

The preparatory and high school divisions were also begun at this time. The enrollment in the new college steadily increased until it numbered 494 in 1895. Up to that time over 1500 students had been enrolled, 69 had received degrees and 59 had gone on to the priesthood. St. Ignatius College was to be a great source of vocations just as Holy Family had been through the years. In fact, the overall figures from the parish through the college up to the year 1923 stood at 649 of whom 235 were priests. This is, surely, something of a record. The tradition carries on at the West Side right up to the present day. It is not unusual for ten graduates from any one year at St. Ignatius to go on to the priesthood.

The curriculum of St. Ignatius College emphasized the Jesuit *Ratio Studiorum* in which the classics, science, and religion play the major roles. The school could boast of great classicists such as Fathers Charles Coppens, who taught there in his old age. Its science department was well known and even today is considered as one of the best in Chicago on the secondary level. As was common in many Jesuit schools of the day, a museum was founded to spur on the students' interest in science. Yet religion held the uppermost spot. The results of the Jesuits' training in religion can be seen in the vocations which have flowed from the ranks of the alumni. The sodalities of Our Lady, which helped augment this program, we shall consider later.

As early as 1888 the Jesuits were anxious to move away from Twelfth Street.[7] Chicago was expanding. The Irish, without whom Holy Family Parish and St. Ignatius College might have been run-of-the-mill, were moving on. In their places came the Russian Jews, who took up residence on Max-

well Street, and West Roosevelt Road. About the year 1910 came a large Italian immigration. The Italians settled throughout the near West Side, making Holy Family for all practical purposes an Italian Parish. The Irish pastors did not understand the new nationality and frequent clashes were seen between Irish and Italian Catholicism.

As the years went by, the West Side became less feasible as a center of educational work. And the Chicago Jesuits began to look around for a new site in which to get a fresh start with a college and a parish. Already in 1888 they had started a branch high school in a rented building on North La Salle Street. The school, however, closed in 1900 when the Jesuits found that their new parish on the North Side was not forthcoming. By 1902 the consultors of St. Ignatius College were really getting worried. The neighborhood was going from bad to worse. All recommended a site in Austin or Oak Park. The rector, wrote the following to his provincial in 1902, "Our position on the West Side is in a deteriorating neighborhood. And it may some day have to be abandoned like old St. Louis University. It does not at present command the field. Steps should have been taken twenty years ago, (1882). Shall we now take steps for twenty years hence?"[8]

In spite of this urge to move, the college on Twelfth Street had been enlarged in 1895. This addition could accommodate five hundred more students and was of the latest fireproof construction. This seemed to indicate that although the Fathers wanted to move, still they knew that permission to do so would not be given for some time.

### Founding of Loyola University

In the year 1906 Father Henry J. Dumbach, S.J., the rector of St. Ignatius College, bought a tract of twenty-five acres in Rogers Park on Chicago's North Side. The land was in an ideal location fronting on Lake Michigan. Here was begun the academy building in 1908. Gradually through the years the buildings on the Rogers Park tract grew. By 1930 an administration building, a science building, gymnasium, and library were erected. Whereas the old St. Ignatius College specialized in the arts and sciences, from the beginning Loyola University was intended to train professional men. The trend

in Jesuit education in the Midwest was moving into the professional fields.

The evolution of St. Ignatius College into a university was due largely to the enterprise and foresight of Father Alexander J. Burrowes, who was rector from 1908 to 1912. Father Burrowes was an ardent devotee of the idea that the time had come when the universities in America should broaden their scope by equipping themselves with professional departments. In the year 1909 St. Ignatius College became the Arts and Sciences Department of Loyola University. And finally in 1921 all college activities ceased on the West Side and St. Ignatius continued on the high school level.

Meanwhile Loyola's professional schools were coming into existence. In 1908 the Lincoln College of Law was established. Then in 1909 the Illinois Medical, and in 1910 the Bennett School of Medicine, became affiliated with Loyola. Moreover, in 1917 the university acquired the property and equipment of the Chicago College of Medicine and Surgery. Loyola's department of engineering was founded in 1911 but was destined to be short-lived. Finally in 1914 Father Frederick Siedenburg, S.J., instituted the School of Sociology.

This sociological school is especially worthy of note for it was the first in the Catholic world. Catholic schools of sociology had been recommended by Pope Leo XIII in his great encyclical on the social order, *Rerum Novarum*. Catholics, however, seemed slow to react to this suggestion. It was not until 1914 that a school of Catholic sociology was founded and this at Loyola. The rise of socialism and communism; the long, bitter fights between capital and labor in the latter part of the nineteenth century and the early part of the twentieth demanded immediate action. Leo XIII had clearly drawn the Church's position in regard to these social problems. Now were needed schools where these doctrines could be taught to the world. Here begins the trend towards social studies in Catholic education. It is a trend which grows year by year. Much good has been done in the family, government, welfare, capital, and labor, not only by the Loyola School of Social Studies, but also by other Jesuit and non-Jesuit social schools throughout the world. After two years of study at the Loyola school, the student received a certificate of Social Economy.

Although the attendance was numbered at 150 in 1914, the year it opened, by 1922 it had grown to 1689.

### Why Professional Schools?

In answer to the question, "Why did the Jesuits become interested in professional schools around the turn of the century?" I would like to quote from a volume written by Brother Thomas Mulkerins, S.J., called *The History of Holy Family Parish.*

"Two reasons seemed to make it imperative that the Jesuits should enter the field of advanced and specialized education. The first was the fact that the college, as an organic part of the educational system, was no longer capable of producing the amount of good accomplished by it in the past. Every year the mistaken idea that the high school provides all the general and classical culture necessary had been growing up amongst the people. Every year the number of those entering upon a business career or taking up professional training immediately after high school was increasing. The Jesuits as educators aimed to mould their men into alumni of principle and vision. Without university facilities, loss of control of the students is suffered, and that at the very time when they are most in need of proper guidance.

"The second cause was the increasing flood of atheism and materialism in the professional schools of the country. If civic honesty is to be restored and administration of justice made efficient, prompt, and unbiased, the coming generation of lawyers and doctors must be thoroughly grounded in the divine moral code, binding upon all without exception or reservation. Such were the arguments in favor of the university and other extension work of the Jesuits in and about Chicago."[9]

So universities were the coming thing. Without them the Jesuits would certainly lose control of their students during an important part of their lives. Moreover, the many materialistic professional schools of the time presented a real danger to the faith of the Catholic students in attendance. Today the danger is no less. We can see, for instance, by the interest of Cardinal Stritch that he sees the need for a Catholic school of medicine in the Chicago area.

Some of the extension works mentioned by Brother Mulkerins included the Home Study Course which offered courses by correspondence to those who were unable to attend classes at the university. The Loyola University Lecture Bureau was founded to spread the Church's doctrines on faith and morals and social problems throughout the Middle West in the form of lectures to clubs and organizations. This was probably one of the first attempts at adult education in the United States.

More professional schools were added to Loyola University in the twenties. In 1923 the Chicago College of Dentistry affiliated with Loyola. The following year the School of Commerce and Finance was opened. Gradually more and more professional schools had either been founded by the university or else were affiliated with it. The Graduate School was instituted in 1926 to give higher degrees in many divisions.

From the twenties on Loyola grew steadily until in 1938 it numbered over five thousand students. The North Side campus grew with the addition of a fine new library and chapel. A seventeen story office building, Lewis Towers, was given to the university by Mr. Francis J. Lewis to house the Loyola downtown school. The Lewis Towers Campus now includes the Arts College, Commerce and Finance, and Sociology School.

At present (1955) Loyola continues to grow. Over one-half the funds for the new multimillion Stritch School of Medicine has already been collected. Ground will be broken this summer for the Medical School which, along with the proposed Mercy Hospital, will form a $10,000,000 medical center stretching over a fifty acre tract which was formerly a part of the North Side suburb of Skokie. The medical faculty has been keeping pace with the new expansion program by continued research. Great strides have been made in recent years in studies made of the heart, cancer, polio, and psychiatric ills.

Other new buildings in the Loyola family are the new Law School building on Pearson Street and the new dormitory just completed on the North Side campus.

Loyola's psychology department has gained fame throughout the years. The Loyola Center of Child Guidance and Psy-

chological Service, which operates under the auspices of the psychology department, has aided over five thousand families in various personality problems over the past thirteen years.

Finally Loyola's dramatic department has developed into a first-class division of the school, producing yearly many excellent plays in the Loyola Community Theatre. This department conducts yearly a festival in which many Hollywood stars appear. A recent project in communication arts at Loyola is the development of an educational TV station on channel 11.

With this brief summary of activities at Loyola today, one can easily see that the University is keeping abreast of the times. Not only has interest been kept up in the professional schools, but also new departments are being developed such as the dramatic and television schools. This keeping up with the times seems to have the same purpose that the development of the professional schools had just after the turn of the century. Catholic schools of drama and television must be presented to Catholic youth in order to keep them from materialistic and godless schools of this nature which flourish in many of our secular universities.

### Jesuit Sodalities in Chicago

Before summing up our story of Jesuit education in Chicago, it will be well to mention something of those Jesuit organizations which cannot and should not be separated from Jesuit education. I refer to the Sodalities of the Blessed Virgin Mary. These Sodalities reached their highest development in Chicago around the turn of the century.

The first Jesuit Sodalities in Chicago were founded by Father Arnold Damen, S.J. He founded the Married Men's Sodality in 1858. "Honest John" Commiskey, whose son was to found the Chicago White Sox, was the first secretary. The early Sodalities seemed to put a premium on external activities such as sports, ushering in church, etc. It would seem that the first reason why Father Damen founded the Married Men's Sodality was to take care of the parish needs such as the collecting of money and ushering on Sunday. There seems to be little mention of the personal perfection which we see emphasized in the Sodality rule.

Some of the activities of the Men's Sodality included a large library collected by the efforts of the members, a highly developed baseball league, and a Sodality band. One committee was a special benevolent association founded for insurance purposes. This committee later developed into the Catholic Order of Foresters, which from those humble beginnings as a Sodality committee in Holy Family Parish has become a thriving national insurance organization with thousands of members in every State of the Union.

Here is a story that shows that the Irish parishioners were not always in entire agreement with their German and Belgian pastors. It seems that the Sodality band wanted to march in the St. Patrick's Day parade. The German Father who was director of the Sodality at the time was definitely against this project. It is not the part of a religious society to march in such secular parades. On second thought, he asserted, St. Patrick wasn't an Irishman anyway. At this declaration quite a number of the Sodality walked out of the meeting.

The Married Ladies Sodality was founded in 1862. Here again it seemed to be the idea of Father Damen to fill the need for women to work around the parish. It was not until ten years later that it joined the *Prima Primaria* in Rome. The total probation of the Married Ladies Sodality consisted in a week's waiting between meetings. All who showed up the second week were received. By 1885 there were almost a thousand members in this Sodality. Here are a few of the Married Ladies Sodality's by-laws:

"The object of this Sodality is the improvement of the members in every Christian virtue and especially in devotion to the Blessed Virgin Mary.

"On the first Sunday of the month all are to receive Holy Communion at the 7 o'clock Mass in Church.

"Meetings are twice a month at 2:45 in the afternoon in the Married Ladies Sodality Hall.

"In case of sickness the sick member is visited by members of the Sodality.

"On the decease of a member, a High Mass is offered for her soul. Officers and members will attend her funeral. And all should wear their uniforms."[11]

As can readily be seen the members were kept busy with many external activities such as meetings, visiting the sick, building up the library, etc.

### Sodality Hall

In 1878 a large Sodality meeting place was built on the corner of May and Eleventh Streets. The new building was named Sodality Hall and was four stories high and contained meeting rooms, chapels, and libraries for all the divisions of the Sodality. There were also several large assembly rooms and a gymnasium. Today Sodality Hall is used as a grade school for Holy Family Parish and the gymnasium and large meeting hall are used by St. Ignatius High School. From this, one can get a good idea of the size of the building. The erection of such a grand edifice for a Sodality meeting place seems to be unique in the history of the Sodality in the United States.

Let us see for a moment the younger branches of the Sodality at Holy Family. The Young Ladies Sodality was founded in 1861 and had a special chapel, library, and meeting place in Sodality Hall. Many vocations came from this branch of the Sodality, vocations guided by such men as Rev. Ferdinand Moeller, S.J., under whose guidance the Holy Family Sodalities blossomed into new strength, and the Rev. William Nash, S.J., who is now house historian of St. Ignatius High School. By the turn of the century the Young Ladies Sodality numbered over eight hundred members.

Although the Young Men's Sodality was founded in 1858, it remained identical with that of the Married Men until 1869. Here again much emphasis was placed on external activity. There was a dramatic club, a band, and baseball teams. So much emphasis was put on baseball that, as one report has it, "Owing to the success of the baseball team for the past three years, membership in the Sodality has been on the increase." The success of the ball club could not be denied for twice, in 1910 and 1911, it took first place in the National Catholic League. Moreover, one of the early Sodality stars, Charles Commiskey, went on to star in the major leagues and founded a team of his own, the Chicago White Sox.

Still more Sodalities were erected at Holy Family to benefit those who were already out of school. The first was the St.

Joseph's Working Boys' Sodality founded by Father Francis P. Nussbaum in 1880. Father Nussbaum started out with just twelve boys, but during the next eight years, 1806 were received into the group. As an adjunct to the Working Boys' Sodality Father Nussbaum started the Junior Sodality, which dressed in military garb. This extra attraction of a military uniform was used by many youth organizations of the time.

Two other groups completed the Holy Family organization. One was the St. Agnes Sodality for working girls founded in 1891. And the other was the Ephpheta Sodality founded for the deaf and dumb by Father Ferdinand Moeller, S.J., who was not only a pioneer in Sodality work, but also one of the first in the Midwest to labor among the deaf mutes. In all there were seven separate Sodalities in Holy Family Parish. An eighth division might be considered by including the Junior Cadets.

The Sodalities seemed to reach a high point in the early 1900's. When many of the Irish began to move away between 1910 and 1920, the Sodality became less active. Many branches died out, others carried on at a less active pace. The high school and college Sodalities persevered and have been the source of many vocations right up to the present day. Today the Sodalities of St. Ignatius High and Loyola Academy and of Loyola University are flourishing under a new wave of Sodality enthusiasm. In place of the bands and baseball teams of the early Sodalities can be found days of recollection, retreats, common recitation of the Rosary and the Little Office of the Blessed Virgin. Yet there is no lack of external works. Skating parties and dances on the social side; working for the Little Sisters of the Poor, collecting magazines for the missions, teaching catechism to underprivileged children on the apostolic side give evidence of Sodalities which show their interior spirit by external works.

## Conclusion

The Jesuits have had a long and fruitful influence in Chicago education. In the early days from 1856 to 1880 their influence was chiefly on the primary school level. This was the necessity of the times. Their grade schools were copied by public and parish schools alike across the nation. They have been

called by some the best in the world at that time. When others came into parish work and when the Sisters had sufficient numbers to continue the management of the elementary schools, the Jesuits moved on to higher education. They were pioneers on the high school and college levels and there they led the way till around 1900 when a need arose for Catholic professional schools. To supply this need Father Burrowes founded Loyola University.

With its schools of medicine, law, dentistry, commerce, finance, sociology, Loyola became one of the leaders in the national movement of the Jesuits towards the development of professional schools. Today the trend moves on. Other Orders are moving into high school and college education and the Jesuits are tending to become experts in the professional fields. Each year a fairly large number of Jesuits attain degrees in a wide variety of professional fields. The reason for this interest in professional schools is the same today as it was fifty years ago. The Catholic youth must have a professional school where he can learn his future occupation in the light of Catholic principles of morality and not under the influence of atheistic materialism or indifferent secularism.

These one hundred years of Jesuit teaching in Chicago have, indeed, been fruitful. One needs only to look at the long list of bishops, priests, and religious, doctors, lawyers, and business men who are alumni of the Chicago Jesuit schools to measure the effect of their work in Chicago education.

## NOTES

[1] Mulkerins, T., *Holy Family Parish* (Chicago, 1923), p. 32.
[2] *Ibid.*, p. 35.
[3] Conroy, Joseph, *Arnold Damen, S.J.*, (New York, 1930), p. 88.
[4] *Ibid.*, p. 152.
[5] *Ibid.*, p. 154.
[6] *Ibid.*, p. 152.
[7] Garraghan, Gilbert, *The Jesuits of the Middle United States*, Volume III, (New York, 1938), p. 459.
[8] *Ibid.*
[9] Mulkerins, T., *op. cit.*, p. 504.
[10] *The New World*, June 26, 1953, p. 15.
[11] Mulkerins, *op. cit.*, p. 578.

# The English Novitiate in 1806

The story of the restoration of the Society in the United States and the establishment of the first novitiate at Georgetown has been told several times in the pages of the WOODSTOCK LETTERS*. Father Robert Molyneux, the first Superior, was forced by circumstances to appoint as Master of Novices a secular priest, Father Francis Neale, who would make his novitiate together with his novices. Father Neale's preparation for his office was limited to the reading that he was able to do in the Institute, the *Industriae* of Father Aquaviva and the Spiritual Exercises. To assist his efforts, Father Molyneux wrote for advice to Father Marmaduke Stone, Provincial of England. At Father Stone's request, the English Master of Novices, Father Charles Plowden, sent the letter which follows to Father Molyneux. Father Plowden (1743-1821) was first Master of Novices and second Provincial of the English Province of the restored Society.

JAMES J. HENNESEY, S.J.

Reverend Father, P.C.

Reverend Father Stone[1] has directed me to transcribe for you the order of daily duties, the religious discipline, which is established in the rising novitiate at Hodder House.[2] What I may write upon this subject will not by any means present to you a model for imitation; it will at most show you the attempts which have been made, amidst innumerable inconveniences, to revive the ancient discipline and spirit of this first stage of our religious life, deemed so important in the Society, though Your Reverence may gather the true mode of training novices more securely from the Constitutions and from the rules of the *magister novitiorum,* as well as from your own recollection and judgment, aided by the advice of your respectable Bishop.[3]

The education of the novices at Hodder has been hitherto greatly impeded by local inconvenience, by the want of a re-

*See the accounts by Fr. E. I. Devitt, WOODSTOCK LETTERS 63:405 ff. and 34:203 ff. and by Fr. Joseph Zwinge, *ibid.*, 44:1 ff.

ligious community to edify and overawe them, and still more by their being abandoned to one Superior, single and unassisted, but I am happy to add that, in spite of these circumstances, those who have been admitted to vows appear to have taken the right spirit and are actually giving much edification at Stonyhurst.[4] Probably this good effect would not have ensued if the advice of one or two of our elders, who have not rejoined the Society, had been taken. They recommended the abolition of many restrictive practices as minutious and trifling and wished the novices to be less confined than formerly with respect to obedience, mortification, conversation, company, choice of books, and so on.

The duty of commenting on the Summary and Common Rules has given me a higher idea of the whole Institute than I had before; and the more I compare it with the circumstances of the English Mission, the more I am convinced that strict adherence to it in all its Constitutions and Rules is the sure and only means to prevent the greatest fault of English missioners, I mean dissipation and fondness for secular life. I well knew, before the late Father Gruber had remarked it, that *in his initiis* it is impossible to put in motion all the springs of our government, to practise all the rules, even the *sex experimenta, examen generale,* and so on, but we must enforce the observance of whatever we can, as the best means to strengthen the *lex interna charitatis,* which, in St. Ignatius' judgment, is paramount to all rules, and ought to be the main spring of the Society in its second birth as it was in the first before rules were written.[5]

### Accurate Idea of the Institute

I believe the Master of Novices ought to apply himself in his instructions to give them an accurate idea of the Institute, and a growing love of it. If he can effect this, they will relish his doctrine when he shows them how the interior rules of the Summary and the exterior Common Rules concur to form men at once pious, virtuous, studious and laborious. Unless Jesuits are to be of this character, their services are not wanted; others may as well do their work. There can be no need to revive the Society. If they acquire during their novitiate a willing love of their professional business, it may

be presumed that the confidential and mild government so much wished for by the Constitutions will again prevail, if ever Providence should again magnify us *in gentem magnam.*

Your discerning Bishop has often complained, with much reason, of the neglect of extensive, that is, constitutional, study in our little Province; and I apprehend that this was not the only fault that might be traced to neglect of the Constitutions, which Superiors did not enforce. I think it important that the Master of Novices bring into use all the Constitutions which regard them, inasmuch as he can, and I should hope that in two years they would contract, besides improvement in the great virtues, a steady habit of regularity and a love of their desks. I am persuaded that more than half of those who made their simple vows last autumn will, if not impeded, become men of sound and extensive learning.

On these considerations, I could not think myself warranted to deviate from the ancient, restrictive system of our novitiate, which Mr. Stone required me to follow, as far as I should find it practicable. I think the whole arrangement, as well of the novices' accommodations as of their duties, ought to be calculated to exclude distraction from without, and to keep them in continual dependence and under constant inspection, so that they may at all times feel the presence of a Superior. This ought to be thought of in the distribution of their quarters, which should also be made comfortable both in winter and in summer, if they must there learn to love their desks.

In all novices' apartments which I have seen, there was at least one place appropriate to private devotion, namely a neat little altar or ornamented picture or statue or reliquary, where many acts of piety were performed. The Superior's room should be within easy reach, and the lodge of the Manuductor should command every novice's cell. Among us, a second year novice (called Porter), and in foreign novitiates of the Society, an elderly lay brother, was Manuductor, who constantly attended the novices, issued orders, and made daily reports to the Superior.

In our and your present circumstances, many arrangements of regular discipline must undoubtedly be left to the discretion of the Master, who will make improvements as he advances,

and the improvements will be more valuable, the more he studies the Constitutions and the *regulae magistri novitiorum.*

### Mr. Francis Neale

In a late letter to Bishop Carroll, I expressed some disapprobation of the appointment of a Master who never was in the Society. By this I meant no disrespect to Mr. Francis Neale, with whom I am entirely unacquainted, but I still think that, in spite of all his merit, he must enter upon his office under a great disadvantage. If his novices have been trained in regular schools, his task of forming them to punctual obedience and regularity will be, as I know from experience, greatly facilitated. If unfortunately he must be, as I now am, their schoolmaster to teach them Latin, contrary to the Constitutions, this alone will be a heavy clog upon all the rest. If any one of our ancient brethren had been appointed to manage your novices, I should think it superfluous to enter into details which he would remember as well as I.[6] To Mr. Neale, everything must be new, and therefore, for his information, I will here write down, as I am desired, the distribution of the day and a few of the customs and practices established at Hodder House.

I first observe that the hardest part of my personal labor hitherto has been the preparing of suitable Instructions or Exhortations for the novices, which must be frequent and for many obvious reasons ought to be written. If this is the main duty of the Master, he must spare no pains to possess a sequel of sound instructions, which he will every year improve. The subjects are marked out in the rules and indeed the Summary alone affords opportunity to introduce everything that regards spiritual life. To assist Mr. Neale in this task, I have nothing better to offer than an imperfect set of old and short exhortations, eighty in number, written by Father Thomas Lawson who died at St. Omer, I believe, later than 1750.[7] They were sent to me about two years ago by the Ladies of the Bar School, York,[8] who had received them from Father Robert Knatchbull and they added that some which were missing were thought to be in the hands of Rev. Mr. Henry Pile.[9] They were read to the novices by Fathers Corbie,[10] Blackiston,[11] Constable,[12] and Knatchbull, and probably by

other Rectors who preceded them. I have looked over many of them, and without detailing their defects, I can say that they often present useful and improveable matter. The language of them is very low and I wish they contained better details on the nature of the Institute, as well as on the dangers and duties of missioners in this country. They shall all be forwarded to you with this paper. I shall add some notes sent to me by an ancient French Father, relative to the novitiate of Paris.[13]

DISTRIBUTION OF THE DAY.

| | |
|---|---|
| 4:30 | Rise, wash hands, visit to the Blessed Sacrament for Morning oblation. |
| 5:00 | Meditation |
| 6:00 | Reflection, making beds |
| 6:30 | Mass |
| 7:00 | Reading Rodriguez |
| 7:30 | Breakfast |
| 7:45 | Exhortation, the same recapitulated by the novices in companies. |
| 8:30 | Manual Work |
| 9:30 | Study |
| 11:00 | Learning by heart |
| 11:30 | *Ad libitum* |
| 11:45 | Examen of conscience |
| 12:00 | Dinner |
| 12:30 | or when dinner ends, Short visit to Blessed Sacrament, then Recreation. |
| 1:45 | Short visit to Blessed Sacrament, then *ad libitum* |
| 2:30 | Conference, or catechism, or Tones, or some other exercise. |
| 3:00 | Manual work |
| 4:00 | Spiritual reading |
| 4:30 | Reading *The Imitation* and preparing meditation |
| 4:45 | Meditation. |
| 5:15 | Short reflection, then visit to Blessed Sacrament, with vocal prayers. |
| 5:30 | Beads, then *ad libitum* |
| 6:30 | Supper, short visit as after dinner. |
| 7:00 | Recreation |
| 8:00 | Litanies, meditation read and prepared. |
| 8:30 | Examen of conscience. |
| 8:45 | *De Profundis*, to bed. |

N.B. During five months of the winter, this order is a little varied, because the novices then rise at 5 o'clock.

On the recreation day of the week, after breakfast the

novices are employed in such manual works at least as must be performed every day, after which they either walk abroad in companies or have some exercise at home until 11 o'clock, or 11:30, when silence again recommences. In the evening, after the short visit at the end of ordinary recreation, they prepare the refectory for supper and then walk out, as in the morning, or amuse themselves at home until 5 o'clock. They then repair to the chapel, where, after a short prayer and a lecture from *The Imitation,* the meditation (the same as in the morning) is read out and lasts half an hour. Everything after it, as on ordinary days.

Formerly at Watten,[14] the novices in summer made their evening mediation abroad in the fields, but this is not allowed at Hodder, unless on extraordinary occasions, or when they are sent on Fridays in the summer to catechize children in the more distant cottages and farms. Besides the catechism day, they commonly walk out twice in a week.

On Sundays and holidays, they prepare the refectory immediately after breakfast, and the rest of the morning until examen remains *ad libitum,* to be spent in silence and prayer, reading or writing. All are free to hear a second Mass at ten o'clock. In the evening, Vespers and Compline are said with Benediction, after which they are often allowed to converse till half past four, or five o'clock, as on recreation days. On Sunday evenings, and on their recreation days, when they return from walking, some frequently ask and obtain leave to retire for a certain time to their desks, at the Superior's discretion.

In times of ordinary recreation after dinner and supper, games of drafts and chess and so on are not permitted. The novices are parted into companies of three or four, who converse separately, but all meet once, to hear one novice relate a pious story or example to the rest. The Master will easily give them proper instructions for conversation without cramping them or turning relaxation to a toil.

### Faults Observed

Two are never allowed to walk out or converse at home together. When they walk out, they say Our Blessed Lady's Litany and the *De Profundis* at starting and Beads in coming

home. One in each company is bound to make a report, if anything has happened contrary to rules. In like manner, the Manuductor or Porter is bound to make a report to the Superior every evening of every fault that he has observed during the day, his own as well as those of others; and the good order of the novitiate is really connected with his accuracy and vigilance. If there were a priest companion of the Superior, it would be his duty to superintend and direct the novices in all their exterior duties; he would properly be their prefect. The Porter at present in some measure supplies his place. He receives daily orders from the Superior, addresses them to the novices, conducts them to all duties, and so on.

A day or two after an exhortation has been delivered, the novices are allowed a quarter of an hour to recapitulate it a second time in separate companies, after which a public conference is held upon it; each one, as he is called upon, repeating what he remembers, proposing questions and so forth. This is called "Repetition and Conference." Thus each exhortation serves for the morning exercise of two days. This familiar mode of instruction is found to be profitable.

The evening exercise at 2:30 o'clock is thus conducted: a novice reads a catechistical discourse which he has prepared on a given matter; or one answers catechistical questions which another proposes, but without having written anything upon them; or finally, they declaim little speeches called Tones, which they know by heart, according to the rule.

On Saturdays, they sleep till five o'clock, and the morning exercise is omitted. In the evening, they meet to recite to the Superior the verses of the psalms which they have learned by heart during the week. Every one recites the portion of each day (a few verses) to his admonitor as soon as he has learned them.

Twice a week, after the evening visit, each one hears from his admonitor the faults which have been observed in him. This admonition is private and no reply is to be made to it. On Saturday evening, every novice admonishes the Porter in this manner.

Three or four days in the week, some or all of the novices come in turns to the Superior and on their knees acknowledge

some fault and ask some of the usual penances for it. They perform it during dinner after having publicly declared the fault from the reading desk. Sometimes a reprimand from the Superior for faults, with a penance enjoined, is read out in time of table. On certain days, each one writes his faults to be read at dinner. These are called chapters. Now and then, they are all assembled to tell faults of one another, each in turn kneeling to hear them. A little attention will be wanting in the Superior to hinder all this from dwindling into an un-meaning routine. He may easily make it a powerful check upon the novices and an exercise of wholesome humility.

Agreeably to the spirit of the fourth rule of the Summary and to the constant practice of the Society, the use of exterior mortification is allowed, and is enjoined to particular novices and to all the novices, in due moderation and discretion; and it consists in the four modes which were in general use throughout the Society, fasting, disciplines, hair cloths and sharp chains. As it seems important that these things be not omitted, so the quantity, manner, frequency and so on of them must be regulated by the prudence of the Superior, who will not fail to explain the true spirit of the fourth rule. In this, as in other things, his aim will be to create habits in the novices which they may be willing and able to retain in their future life. One of the most valuable will be the habit and love of regularity and of application to professional business. With this, there will be little danger of "idleness, the root of all evil, having place in our house," contrary to the forty-fourth rule of the Summary, which, in past times, might, I believe, have been observed more perfectly than it was by some Superiors as well as by several of their subjects.

### Dependence and Inspection

Attention is given at Hodder to keep the novices continually dependent, leaving them no choice to do any thing without orders or leave from the Superior. On the same principle, they are kept, as much as may be, under continual inspection. The Superior frequently sees each one apart, independently of the terms of manifestation, endeavoring by this means to support an easy and confidential intercourse with everyone

and to prevent that suspicious jealousy which young men often have of their Superior.

The rule of manifestation is comparatively easy in the novitiate because the Superior is always the confessor. To inure the novices to it, it is formally practised at Hodder four or five times a year. On the whole, the Master of Novices ought and easily may be informed of anything that is said or done in his absence. Provided he be not hasty, or fret and tease them without cause, he will not lose their esteem by giving close attention to everything they do.

A principal point of his care must be to prevent, if possible, or to remedy every trespass against charity, civility and good manners. Every thing that is like wrangling is reckoned a serious fault. This matter is frequently introduced into exhortations, and the novices are often advised to converse at recreation on edifying, instructive and pious subjects, such as church history, that of the Society, its undertakings, successes, persecutions and so on, and to promote this, the Master sometimes joins them at recreation.

Experience having shown that time is lost and distractions are multiplied by writing and receiving letters, it is found necessary to prohibit such correspondence, and it is allowed only in cases of necessity. In general, pains are taken to sequester the novices from all communication with persons out of doors, according to the rule.

The order of reading at dinner is: first, some verses of Holy Scripture; second, a passage in Rodriguez or some other spiritual book; third, an historical book, for example, the history of the Society of Jesus; fourth, the martyrology. At supper, only the historical book. N.B. Supper is here only a slight meal, namely milk, potatoes, or what may be left from dinner.

Every novice has some little domestic office assigned him, for example, to take care of the chapel, the refectory, the linen, and so forth, and these employments are frequently changed. Besides these, they are sent to work in the garden, kitchen and so on, to clean shoes, candlesticks, and so on. The Master will establish a fixed order and method in all these things, the observance of which will contribute to form the habits of regularity.

In the course of the day, several short visits to the chapel

are appointed, for the purpose of recovering and supporting recollection of mind. They are marked principally at the end of the several duties. The novices are instructed to employ the time *ad libitum* either in vocal prayer or in reading or writing or in some quiet exercise that will not disturb others. They may pass this time in the chapel or at their desks, or in the garden, marking their names in a table or telling the Porter whither they go.

### Reading and Study

No novice keeps any book without leave. The morning spiritual lecture is always from Rodriguez; the evening spiritual lecture from other spiritual writers. Each one has a different book, but on Saturday, all read the Scripture, namely the Gospels and historical books of the Old Testament. During the time allotted for study, and, if they please, the times *ad libitum,* they may study the Scripture (as above) in a commentatory or read Latin Fathers, especially St. Bernard, St. Leo, St. Bonaventure; or study the Greek Testament and Greek Fathers, especially St. Chrysostom, or read the ascetic tracts of Bellarmine and other moderns, who have written in Latin; or they may read approved sermons and abridge them, or prepare the catechistical discourse on the subject allotted to each by the Superior. For this purpose, the study of catechistical works is much recommended; and the Master takes an account from each, how he employs his time. Besides spiritual books, he tries to furnish each one with some book of instructive and entertaining lecture, such, for example, as Bercastel's *Ecclesiastical History, Lettres Edifiantes,* controvertistical tracts against the Jansenists, the volumes of the *Historia Societatis Jesu,* lives of eminent men of the Society or others, accounts of foreign missions, and so on.

Unfortunately, the stock of books is not large at Hodder, but there are enough to accommodate ten or twelve novices. The loss of the valuable library at Liége, of the mathematical and physical instruments, and of the church plate will always be the more regretted, as all these things were safely conveyed to Maestricht by the industry of the young men in 1794 and might all be now at Stonyhurst, if they had not been undervalued and neglected by the gentlemen who conducted

the emigration. Many cart loads of the best books were torn up by the French to make wadding for their cannon. These are sorrowful recollections.[15]

The rule of silence is at all times in force among the novices, excepting the times of recreation.

At the evening visit after meditation, the prayers are said aloud. First seven Paters and Aves for the Indulgence of the Stations granted to the Society. Then succeeds a pause for private prayer. After this, Litany of the Blessed Virgin with *Defende,* followed by the collects of Patron Saints and lastly *De Profundis.* The visit lasts nearly a quarter.

### Stiff Precision

To obtain punctual attendance at all spiritual duties, the signal for them is generally given a little before the time, that all may be present at the instant when they commence.

I remember that Bishop Carroll once expressed to me his disapprobation of the stiff precision of the virtuous French clergy in the education of young ecclesiastical students, which he thought incompatible with the honest freedom of English boys. I then thought and still think his observation very just with respect to the generality of British or American youth; but I still hope that the exact discipline of our novitiate will not be too severe a trial for young men who on reflex principles have resolved to renounce their own will and to lead a life of labor. The experience of the two last years seems to prove that those novices will not find it too difficult who during their college course have learned to love study and who during their novitiate acquire an esteem and love for the Institute. If they are too light to become students, I would rather part with them than find them with vows.

The several unconnected articles and scattered hints in this paper have been written by starts at different times, as they occurred. I shall be glad if they can be of any use to Your Reverence in forming, with Mr. Neale, as no doubt you mean to do, a fixed and regular plan of conduct for the management of your novices. Your advice will be the more necessary to him, on account of the unavoidable disadvantage which he suffers in never having undergone what he must teach others to undergo. Your old schoolfellow, Father Richard Haskey

(Reeve), observes in a recent letter from Petersburg that the General has testified his surprise and disapprobation of the appointment of Mr. Neale, solely on this account.[16] It would really be well, if Your Reverence or some other of our brethren would take charge of the novices during the two first years, until Mr. Neale has pronounced his vows.

I feel much for you in the scarcity of active members and I see clearly that your demands on Mr. Stone cannot be satisfied, since those among his subjects who will be fit to conduct schools will be especially wanted at Stonyhurst, and two of the best of them are shipped away, for the sake of their health, to Palermo. It is equally important not to interrupt at present the studies of those who give such promising hopes of success in them.

The General has lately acknowledged to Mr. Stone the receipt of letters from America. He wishes Mr. Stone to send to you, if he possibly can, two masters of lower schools and says that he will sent to you from Poland a professor of theology and another of philosophy.[17] Father Haskey says that he has several to spare.

The General has instructed Father Pignatelli, the Provincial of Naples, now at Rome, to use every means to obtain from the Pope, if not a Brief, at least a Rescript for England and another for America, which may be privately shown to the Bishops, authorizing us *per interim* to prosecute the work which we have undertaken.[18] He promises to answer your American letters as soon as he shall have received Father Pignatelli's answer. One of the General's letters during winter spoke of six copies of the *Institutum Societatis Jesu,* which, at his desire, *"optimus Dominus comes de Widman"* had promised to forward to London from Venice, and which he wished Mr. Stone to distribute between England, Ireland and America. No intelligence has been received of these books from Venice and Mr. Strickland[19] apprehends that they have fallen into the hands of some French privateer.[20] Count Widman is a Venetian nobleman whom I remember in the Roman Seminary in 1770. His mother was sister of the two Cardinals Rezzonico and niece of Clement XIII.

### An Implied Invitation?

If there were only two or three novices at one time, I should not think it worth while to keep them in a separate house, on a separate establishment, since the proper order and discipline of a novitiate cannot well be maintained with so small a number. They might be educated in some retired part of the college under a particular Superior, as novices were in the Professed House and great College at Rome from the beginning of the Society until St. Francis Borgia obtained St. Andrew's *in Quirinali,* and instituted distinct houses for them in every province. A new house is built for them at Hodder and will probably be inhabited by them this summer. I do not presume to invite Your Reverence to send any of your novices hither to begin their course on the old accustomed day (September 8th), though Mr. Stone is of opinion that advantages might ensue from it which would balance the expense. I observed last year that the proposal of sending students to Stonyhurst was absolutely rejected in letters from America; and certainly such a measure would not be advisable, unless in the necessity of forming a first set of masters for the college at Georgetown, which can never succeed without a succession of men duly trained to the business. If, ten or twelve years ago, you had sent over seven or eight picked youths for this purpose, you would now see them forming successors for themselves at Georgetown, without any uneasy fears for the continuance of the college. I am inclined to think that you will be necessitated to adopt this measure at last.

We have at present, both at Stonyhurst and at Hodder, several Irish, sent on this plan by Fathers O'Callaghan[21] and Betagh,[22] though unfortunately the greatest part of them have been selected with very little discernment and the wrongheaded prejudices of Betagh, who is always opposite to his good old *compère,* increase the difficulty which we experience in conducting these *élèves.* I endeavor to direct their zeal to missions among the poor in Ireland, for I apprehend the ignorance of some of them will disqualify them for any other service. I trust however they will never share the fault of contemning other ecclesiastical bodies which, I fear, existed in too great a degree in some provinces of the old Society.

In my lessons at Hodder, far from concealing the faults which I think were observable in the old body, I have more than once specified them by way of caution to my young hearers; and on this subject, besides the vain self-preference hinted above, I have sometimes spoken of certain faults in the article of poverty, some neglect of prayer, chiefly among non-priests, and the inactivity of many missioners for whom their Superiors did not provide work suitable to their abilities and talents.

Everything *in his initiis* is attended with difficulties, and I find myself in the decline of life[23] reduced to labor and toil more than in any preceding stage. I shall be much pleased to hear what progress you have made in your novitiate, where it is fixed, how peopled, and so forth, and I hope a friendly intercourse of correspondence will always exist between it and Hodder House. If you should ever send any of your postulants to learn their business here and at Stonyhurst, I trust you will not entertain groundless jealousies and suspicions that they will be detained from you for the service of England and, besides this, be ill used by those who detain them. These are the wild notions of one at Dublin with respect to the Irish novices.

* * * * *

I am almost ashamed of having written so many desultory, ill-connected pages. If each of them should afford you one useful hint, I shall hope to be excused for the rest. In my present situation, I commonly want time to arrange and abbreviate what I must write. I end with wishing you a long old age; though, if you protract it thirty years more, you will never be so old as is your ancient scholar, Mr. S. Mr. Semmes[24] is stout enough to attend his school of theology, subject to interruptions from an almost broken constitution. Mr. Barrow, much wanted at Stonyhurst, is a hopeless prisoner at Liége, where he loitered too long, when he might and ought to have returned.[25] Many hundreds of British subjects are in his situation, victims of their foolish reliance on public faith in France. The last news told me was that all chance of peace is utterly defeated and that it is much more than probable that the Pope is to be dismissed from Rome to make place for I know not what new king.

Mr. Hughes and Mr. Thomas Reeve are both frequently disabled by returning illness and are both at present absent by reasons of bad health.[26]

I remain greatly

Yours in Christo,

Charles Plowden

Hodder House, April 29, 1806.[27]

## NOTES

[1]Father Marmaduke Stone (1784-1834) entered the Society in 1767. He was ordained two years after the Suppression and in 1803 became first Provincial of the restored English Province, an office which he held until 1817. (Henry Foley, S.J., *Records of the English Province of the Society of Jesus*, Volume VII, Part the Second, pp. 741-2). This volume and its twin will be referred to hereafter as *Collectanea*.

[2]The first English novitiate in the new Society was established at Hodder Place, Stonyhurst, in 1803, with Father Plowden as Master of Novices. The novitiate remained at Hodder until 1854, although it was temporarily closed from 1821-1827. (Foley, *Collectanea*, Part the First, p. 134 n.)

[3]Father Plowden and Bishop John Carroll were close friends. Many of the Bishop's letters to Father Plowden were returned to Maryland and are now in the Archives at Woodstock College.

[4]The English College of Liége was transferred to Stonyhurst, Lancashire, in 1794. (Foley, *Collectanea*, Part the First, p. xlix).

[5]A month or two before Father Plowden's letter, Father General Brzozowski had written in similar vein to Father Molyneux: "Sumus tamquam in exordiis Societatis: fervore tunc compensabatur, quidquid diuturnitati experimentorum deesse poterat. Faciamus nunc idem. Supplebit Dominus reliqua per gratiam suam, ubi bonam nostram voluntatem et conatus viderit." (Brzozowski-Molyneux. Petropoli. 22 Feb. 1806. Maryland Province Archives, Woodstock College, 500:4).

[6]Of the five Jesuits who had renewed their vows in the summer and fall of 1805 in Maryland, Father Molyneux was already Superior, Father Charles Neale was needed in Charles County, Father John Bolton was superannuated, Father Sylvester Boarman was occupied with parish work and Father Charles Sewall was ill.

[7]Father Thomas Lawson (1666-1750) was Rector and Master of Novices at Watten in Belgium from 1721-1724 and again from 1734-1740. (Foley, *Collectanea*, Part the First, pp. 440-441).

[8]The Ladies of the Bar Convent, York, are the Sisters of the Institute of the Blessed Virgin Mary, founded by Mary Ward.

[9]Both Father Robert Knatchbull and Father Henry Pile were native Americans. Father Knatchbull (1716-1782) was Vice-Rector and Master

of Novices at Ghent from 1765 until the Suppression. (Foley, *Collectanea*, Part the First, p. 424). Father Pile (1743-1814) returned to Maryland, but did not re-enter the Society.

[10]Father Henry Corbie (1700-1765) was Master of Novices at Watten (1745-1756) and at Ghent (1764-1765). Foley, *Collectanea*, Part the First, p. 168).

[11]Father William Blackiston (1698-1768) was Rector and Master of Novices at Watten. (Foley, *Collectanea*, Part the First, p. 63).

[12]Father Robert Constable (1705/6-1770) was Rector and Master of Novices at Watten from 1759-1765. (Foley, *Collectanea*, Part the First, pp. 160-161).

[13]The notes apparently were sent to Father Molyneux. There is a list of the instructions received in the Maryland Province Archives, but none of the instructions themselves. A translation of the account of the French novitiate follows this article.

[14]The English novitiate was at Watten, near St. Omer in Belgium from 1624/5-1767/8. (Foley, *Collectanea*, Part the First, pp. liv-lv).

[15]Father Marmaduke Stone was in charge of the emigration from Liége to Stonyhurst. (Foley, *Collectanea*, Part the Second, p. 741).

[16]Father Richard Reeve, alias Haskey, (1740-1816) taught English at the Jesuit College in St. Petersburg at this time. In a letter to the Maryland Superior, Father General Brzozowski expressed his consent to the appointment of Father Francis Neale as Master of Novices in the following terms: "Quod ad Magistrum Novitiorum attinet, non sum invitus quominus designatus P. Franciscus Neale hoc munus obeat, si alius non suppetat, sed legere Institutum et de consuetudinibus Societatis et Tyrocinii informari a Ra. Va. debet." (Brzozowski-Molyneux, Petropoli, 22 Feb., 1806. Maryland Province Archives, Woodstock College, 500:4).

[17]The two professors referred to must be Father Anthony Kohlmann (philosophy) and Father Peter Epinette (theology), who arrived at Georgetown in November, 1806.

[18]The Society was approved for White Russia by the Brief, *Catholicae Fidei* in 1801. In the letter by which he authorized Bishop Carroll to aggregate the American Jesuits to the Society in Russia, Father General Gruber explained how he could do so: "Pius VII dedit etiam pro aliis extra Russiam regionibus vivae vocis oraculum, de quo ad me scripsit tam Eminentissimus Card. Consalvi Secretarius Status, tum theologus penitentiarius Vincentius George, olim noster, tum procurator generalis Societatis pater Cajetanus Angiolini, qui a me Romam ab anno missus frequentem ad Sanctum Patrem habet aditum. Per hanc vivae vocis facultatem licet nobis in silentio et sine strepitu ubique aggregare socios." (Gruber-Carroll. Petropoli. 12 Maii, 1804. Maryland Province Archives, Woodstock College, 500:2a). The tenuous situation of the Society was, nevertheless, a source of continual worry to Bishop Carroll, and he was never fully satisfied until the complete restoration of 1814.

[19]Father William Strickland (1731-1819) was the principal agent in effecting the restoration of the Society in England in 1803. (Foley, *Collectanea*, Part the Second, pp. 745-746).

[20]The mails were largely disrupted by the Napoleonic Wars. Four years later, it took two years for the letters appointing Father John Grassi as Superior of the Mission to reach America. Letters to Father General were sent to one of four or five addresses in various European ports and sent on from there. The usual agent for American correspondence was the future President, John Quincy Adams, Minister to Russia. (Maryland Province Archives, Woodstock College, Box 500).

[21]Father Richard O'Callaghan (1728-1807) had been for many years a missionary in the Philippine Islands, where his tongue was slit by the natives through hatred of his zeal and faith. He is considered the founder of the restored Society in Ireland. (Foley, *Collectanea*, Chronological Catalogue of the Irish Province, S.J., p. 80).

[22]Father Thomas Betagh (1738-1811) was the last survivor of the Irish Jesuits of the old Society. He served as Vicar-General of Dublin and is described as "a celebrated and indefatigable preacher, a priest glowing with charity to the poor." (Foley, *Collectanea*, Chronological Catalogue of the Irish Province, S.J., p. 82). Father Plowden's strictures on the Irish novices would seem to be a bit too sweeping; among them was the famous Father Peter Kenny, whom Plowden himself referred to as "the incomparable Kenny." As a novice at Hodder, he once had to be told to leave the pulpit, as the novices were spellbound by his exordium and interrupted their meal. (Foley, *Collectanea*, Chronological Catalogue of the Irish Province, S.J., pp. 85-86).

[23]Father Plowden was at this time 63 years old.

[24]Father Joseph Semmes (1743-1809), a native of Maryland, taught philosophy and theology at Liége and Stonyhurst. (Foley, *Collectanea*, Part the Second, p. 697).

[25]Father Thomas Barrow (1747-1814) had gone to Liége after the Peace of Amiens to look after the property of the English Jesuits there. (Foley, *Collectanea*, Part the First, p. 36).

[26]Father John Hughes (1754-1828) entered the Society in 1770, was ordained after the suppression and served at Liége, Stonyhurst and in the English mission districts. (Foley, *Collectanea*, Part the First, pp. 379-380). Father Thomas Reeve, alias Haskey, (1752-1826) was the brother of Father Richard Reeve mentioned above. Foley says of him: "He was exceedingly abstemious, his supper consisting of two stewed prunes and a piece of fried sole. His bottle of wine lasted so long as to become a proverb." (*Collectanea*, Part the Second, p. 642).

[27]The original of Father Plowden's letter will be found in the Maryland Province Archives, Woodstock College, 203 A 1.

# The Novitiate at Paris

The following account of the Novitiate at Paris in the Old Society was written for Father Charles Plowden by "an ancient French Father." In 1806, Father Plowden sent it to Father Robert Molyneux in Maryland.[1] Plowden did not give Molyneux the name of the author, nor is there any indication of the time when the French Father was a novice at Paris. An examination of the catalogues of the English Province suggests two possibilities. Father Jean-Nicolas Grou, the spiritual writer, was a member of the Province of France, and he died at Lulworth, England on December 13, 1803, three months after the establishment of the English novitiate at Hodder Place. A second member of the Province of France, Father Anthony Aloysius Sionest (alias Simpson), reentered the Society in England in 1805, and was stationed at Stonyhurst.[2] If Father Grou is the author, the description would refer to the novitiate at Paris in the years 1746-1748, when he was a novice there. Father Sionest was a novice from 1759-1761. In any event, the account cannot describe a period any later than 1762, the year in which the Province of France was dispersed.

JAMES J. HENNESEY, S.J.

### Daily Order

I shall describe all the practices of the Novitiate of Paris, as far as I can recall them. I begin by giving the order for ordinary days:

We arose at four o'clock. The excitator opened the door of each room, saying, *Deo Gratias*. There was a quarter of an hour to get up, dress, and bring your *vase de nuit* to the place designated.

At 4:15, we made a visit to the Blessed Sacrament, and at 4:30 made our prayer in our rooms. Each novice had his oratory, or prie-dieu, near his bed, and he made his meditation there, either standing or kneeling. If at times he wished to sit down, he asked permission to do this from the senior of the room. At 5:30, there were several minutes for reflection on the prayer, after which you made your bed and went to wash your hands, etc.

At 6:00, Father Rector said Mass, at which all the novices assisted, ranged in a line in the sanctuary, and on their knees. Two novices served Mass. After Mass, there was about an hour before breakfast, but I forget what we did during that time.

At 7:30, we took breakfast, which consisted of a piece of bread and a glass of water. At 7:45, we had corporal exercise, which meant sweeping the halls, the stairs and all the common rooms. Each novice wore a grey linen smock over his cassock. After free time at 8:45, we had spiritual reading from Rodriguez at 9:00, followed by a visit to the Blessed Sacrament at 10:00. At 10:15, we went walking in the garden or to the recreation room, and memorized by heart four verses from the Epistles of St. Paul. These verses were recited to the Admonitor. On Saturday, we studied nothing new, but repeated what we had learned during the week.

At 10:45, there was free time. We could go during this period to ask permission to make a public acknowledgment of our faults. This permission was asked kneeling, and we were allowed to accuse ourselves only of external faults against the rules.

After making a general examen at 11:00, we had dinner at 11:15, during which a novice read, first, some verses of Holy Scripture, then the history of the Society, then a book in French, and finally, the Martyrology. At noon, there was recreation. The Admonitor appointed three novices to each band, always taking care to mingle the older novices with the younger ones.

At 1:00, we made a visit to the Blessed Sacrament, and at 1:15 the particular examen. At the end of the particular examen on all Wednesdays and Fridays, the senior of the room asked each novice for his observations on his conduct, and reciprocated with his comments on the individual novices. At 1:30, there was free time, and we could go to the library to return books and obtain others from the librarian. After corporal exercise at 2:00, we made spiritual reading at 3:00 from some historical book. At 4:00, there was a period for writing. We could write letters during this time, but only after having obtained permission.

After free time at 4:30, we made our prayer at 5:00, and

a visit to the Blessed Sacrament at 5:30. There was free time at 5:45, followed by rosary and preparation for meditation at 6:00. The preparation for the meditation was made from Avancino.[3] Supper was at 6:30 and recreation at 7:00. After recreation, you recalled the subject of your morning meditation. We had litanies at 8:00, examen at 8:30 and retired at 8:45.

Twice a week, the Rector gave an exhortation, which we repeated the next day. This exercise replaced the reading of Rodriguez.

There were two or three days of rest each week, always assigned by an express order of the Rector, which was announced the day before during the evening examen. On these days, we got up at 5:00. Mass was at 7:00 and the rest of the day as above.

### Communion Days

On Communion days, Mass was said at 6:30. We assembled in the domestic chapel at 6:00 to listen to some reading on Communion. At 6:15, the Rector gave a little exhortation and proposed a subject for meditation on the Eucharist, with which each one occupied himself during Mass, at the end of which we received Communion. By way of thanksgiving, we heard a second Mass, up to the *Sanctus*.

Since there was no corporal exercise on these days, we walked for about an hour in the garden, reading Father Lallemant's commentary on the New Testament.[4] When there were no vespers or sermon in the afternoon, we assembled in the domestic chapel to read aloud some historical book like the history of Arianism, of the Crusades, of the Great Schism, etc. The Admonitor corrected all faults in the reading.

### Novice Customs

Sometimes, that is to say five or six times a year, we had the "exercise of charity"; one novice named by the Rector knelt in the middle of the chapel and heard all the observations which each made on his conduct. If by chance anyone made accusations which were too sharp, the Rector scarcely ever failed to make him take the place of the one whom he had criticized.

Every Wednesday and Friday, we took the discipline. This exercise was regulated by the senior of the room, and the signal for the end of it followed quite soon after that for the beginning. The same procedure was followed for the public disciplines which were taken in the refectory under the direction of Father Rector.

One day each week, two novices, dressed in the smock which they wore during corporal exercises and carrying a little basket on their back, followed the Brother Buyer to the public market, receiving in their baskets what he put there and carrying it back to the Novitiate.

The first Thursday after Easter, all the novices went early in the morning to the Hospital of the Incurables, heard Mass there, and perhaps received Communion on the first day. Then they went into the wards to help the sick in whatever way they could. After two hours of such work, they went to the country house and spent the rest of the day there. On the following day, and on every day for two weeks, the same visit was made, except on Sundays, and afterwards we walked on the boulevard.

The other practices of mortification in use at the Novitiate were to eat at the little table, kiss the feet of the others, and to serve in the refectory and kitchen.

## Vacation Days

From Easter to All Saints, we went once every two weeks to spend an entire day in the country. We left the novitiate at 4:30, making our prayer on the way. Upon arrival, we assisted at Mass, then had breakfast. After breakfast, each one amused himself according to his tastes; the games were billiards, backgammon, chess, draughts, skittles and bowling.

A quarter of an hour after dinner, we made examen. During dinner, there was reading, but from an entertaining book like the *Mémoires* of D'Aurigny[5] or something on the subject of Jansenism, etc. After recreation, we made the particular examen, after which you could amuse yourself as in the morning. At 4:00, there was a collation of fruit or milk-foods, then we said the Litany of Our Lady and left the country house. On the way back to the Novitiate, we made the evening prayer.

The rest of the time was spent in conversation with our companions, but in the city we kept silence.

Besides these days of recreation, we went to the country house at least once a week in winter. We left the novitiate after dinner and returned either early or late, depending on the season.[6]

## NOTES

[1] Father Plowden's letter is published in this number of the WOODSTOCK LETTERS.

[2] *Catalogus Provinciae Angliae Societatis Jesu ineunte 1803* and *ineunte 1807*. These catalogues are reconstructions, printed by Bro. Henry Foley, S.J. in 1885. See also *Status Assistentiae Galliae Societatis Jesu, 1762-1768* (Paris: Leroy. 1899).

[3] Nicholas Avancinus, S.J. (1612-1686), *Vita et Doctrina Jesu Christi* (1665).

[4] Father Jacques Lallemant, S.J. (1660-1748), *Réflexions morales avec des notes sur le Nouveau Testament en français* (1713), and *Morale du Nouveau Testament partagée en réflexions pour tous les jours de l'année* (1722).

[5] Father Hyacinthe Robillard d'Aurigny, S.J. (1675-1719), *Mémoires chronologiques et dogmatiques pour servir à l'histoire ecclésiastique, 1600-1716* (Paris: Guerin. 1720), and a similar history of Europe (Paris: Mezières. 1725).

[6] The original French text of this document is in the Maryland Province Archives S.J., Woodstock College (203 A 3).

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## LOYOLA'S CREED

One may sum up Loyola's creed by saying that he took both man and society as he found them. Upon neither did he impose a wholly ideal standard, or a principle of living derived exclusively from another epoch and another moment of culture. If men were to adapt themselves to Christianity, the Christian Church, as its vehicle, must adapt itself to men, to the time, the place, the action demanded by contemporary culture: that was the Jesuit method and doctrine. The Jesuits sought in a more than Pauline fashion to be all things to all men. In order to win others over to the Lord, Loyola counseled Fathers Broet and Salmeron to "follow the same course that the enemy follows with regard to the good soul."

LEWIS MUMFORD

# Music Courses In American Jesuit Colleges and Universities

James W. King, S.J.

The following survey is based upon the catalogues of our American colleges and universities. It is valid for the year 1954-1955. The purpose of the survey is to show which schools offer full time music courses leading to degrees, which offer degrees through affiliation with non-Jesuit music schools and which offer non-degree courses and extracurricular musical activities.

Three universities and a college have self-contained music schools:

1. Loyola University, New Orleans, offers bachelor of music degree with majors in piano, voice, instrumental music, organ, composition, sacred music; bachelor of music education with majors in voice, instrumental music, and piano; certificate in music with majors in piano, instrumental music. One hundred courses are offered, with a faculty of thirty.

2. Seattle University offers a bachelor of music degree with majors in voice, piano, violin, violincello, organ, wind instruments; bachelor of arts or philosophy with major in music, bachelor of education with major in music, and master's degree in applied music. One hundred and seventeen courses are offered, with a staff of twenty-two.

3. Gonzaga University offers a bachelor of education with music majors in piano, voice, organ, strings, brass, woodwinds, percussion; bachelor of arts with major in music; master of arts in music education. Sixty-five courses are offered, with a faculty of eight. This is the only Jesuit university offering a master of arts in music education.

4. Spring Hill College offers courses leading to a minor in music, with a faculty of three.

One university and one college offer music degrees through affiliation with outside music schools:

1. University of Detroit is affiliated with Detroit Institute of Musical Art. Through this affiliation the University of Detroit offers a bachelor of music degree and a bachelor of

music education with majors in theory, strings, piano, woodwinds, brass, percussion, organ, and voice. The Detroit Institute of Musical Art has a faculty of thirty-two and offers 270 courses in music.

2. Loyola College, Baltimore, is affiliated with Peabody Conservatory of Music. Through this affiliation Loyola College offers a bachelor of arts and a bachelor of science in music, accepting a minimum of fifty credits in music taken at the Conservatory. Peabody Conservatory has a faculty of seventy-three and offers 230 courses in music.

The following table lists all other American Jesuit Colleges and Universities which offer non-degree music courses. In the case of Fairfield, Loyola (Chicago) and Marquette Universities and Wheeling College no listings are available.

| | Listening Group | Introduction to Music | Band | Orchestra | Glee Club, Chorus | Choir | Schola Cantorum | Chant | Survey of Music History | Ear Training | Applied Music, Methods | Music Appreciation | Faculty |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Boston College | x | | x | x | x | | | | | | | 1 | 1 |
| Canisius College | | | x | | x | | | | | | | | 1 |
| Creighton University | | | x | | | x | | | | | x | 1 | |
| Fordham University | | | x | | x | | | | | | | | 2 |
| Georgetown University | | | x | | x | x | | | | | | 1 | 1 |
| Holy Cross College | | | x | x | x | x | | | | | x | 1 | |
| John Carroll University | | | x | | x | x | | | | | | | |
| LeMoyne College | x | | | x | x | x | | | | | | | 1 |
| Loyola College (Baltimore) | | | | x | x | | | | | | | | 1 |
| Loyola University (Los Angeles) | | | x | x | x | x | | | | | | | |
| Regis College | | | x | | | | | | 2 | | | 2 | |
| Rockhurst College | | 2 | x | | x | | | | | x | 4 | | 1 |
| St. Joseph's College | | | x | | x | | | | | | | | 1 |
| St. Louis University | | | x | | x | | | | | | | | 1 |
| St. Peter's College | x | | x | | x | x | x | | | | | | |
| University of San Francisco | | 3 | x | x | x | | x | x | 2 | | | | 1 |
| University of Santa Clara | | | x | x | x | | | | | | | 2 | |
| University of Scranton | | | x | | x | | | | | | | 2 | 2 |
| Xavier University | | | x | | x | | | | | | | 1 | 1 |

MOST REVEREND THOMAS J. FEENEY, S.J., D.D.
(1894-1955)

# OBITUARY

## MOST REVEREND THOMAS J. FEENEY, S.J.

### 1894 - 1955

"The difficult we do at once; the impossible takes a little longer." That watchword of the intrepid Seabees of World War II permeated the life of Bishop Thomas J. Feeney, S.J., Titular Bishop of Agno and Vicar Apostolic of the Caroline-Marshall Islands, who passed to his eternal reward September 9, 1955.

Twenty-seven years of that life he spent either as a missionary in the field or in the laborious task of supporting the Society's missions. His accomplishments in the mission field were great. He threw himself into difficult tasks with an ardor not to be gainsaid; the impossible led him into detailed study and complicated planning that often enough overcame obstacles apparently insurmountable. The fact that not a few of those who worked with him and under him, both lay folk and fellow religious, preferred the more realistic approach of granting that impossible meant impossible and that the difficult often approached that point, caused at times a certain bewilderment and affected adversely his seemingly grandiose plans.

Yet to him adversity was a spur to ultimate accomplishment. It intensified his zeal, added power to his drive, and achieved for him a notable success to which only the brevity of his life could set a limit. The Far East in the Philippines, Jamaica in the West Indies, the far-flung isles of the Pacific—in him the proverbial twain of East and West did meet and in the meeting heard the world-shaking message of the Kingdom of God on earth and of the glory of the saints in heaven. To those realms of golden harvest, like thousands of his Jesuit brethren before him, he traveled on ships of sea and air, bringing the good tidings of great joy and peace to men of good will.

Born in Boston, Massachusetts, September 4, 1894, to James J. and Mary Ann Craven Feeney, the future Bishop attended the Margaret Fuller School and later the Leo XIII School,

the present St. Thomas Aquinas School, in Jamaica Plain. When the Bishop's father was a boy of ten, he came upon an old man dying in a field near the village of Lackey, County Roscommon, Ireland, and called a priest. Looking up to James, the dying man said: "Thank you, son; for this your progeny will preach the Gospel in the four parts of the world." Of the seven Feeney children, one became a missionary in South America and Jamaica, another a missionary in the Philippines, Jamaica and the Caroline-Marshall Islands, and a third a Sister of St. Joseph in the Archdiocese of Boston.

## Early Jesuit Life

For his secondary education a kindly Providence directed Bishop Feeney's steps in 1908 to Boston College High School, from which he graduated in 1912. A year at Boston College followed, at the end of which he entered the Society at St. Andrew-on-Hudson, Poughkeepsie, New York, September 7, 1913. Here, first as a novice and later as a junior, he displayed the same energy and application that had characterized his high school and college days. To him the daily exercises of the noviceship were a joy; no task was so lowly as not to deserve his best effort. Spiritual exercises, work, play—into each and all he threw himself wholeheartedly and without reserve. An avid reader and ready debater, he ever had the right question and distinction to make the truth appear in its full light. Gifted with a pleasing singing voice, he stood out among the Scholastics both in the choir and in community entertainment. His cheerful disposition, engaging smile, hearty laugh and keen appreciation of the humorous, even at his own expense, were disarming. Intimate with no one, he was all to all, giving and taking in a high spiritual and religious sense.

Even in those early days he became deeply interested in foreign missions and often broached the subject in conversation. Maps of the foreign mission areas, comparative statistics, stories from the mission field, lives of the Jesuit missionaries from Xavier down to modern spendthrifts for Christ, these filled much of his extracurricular reading and doubtless fanned to flame the spark already kindled in his generous heart. How that flame grew until it hurried him to

many of the world's little known islands and their rejoicing inhabitants, a brief obituary notice can never adequately describe.

In the summer of 1917, with the country in the throes of World War I, the Scholastic, Mr. Feeney, began his philosophical studies at Woodstock College, Woodstock, Maryland. If hitherto his application to study had been serious, it now took on new depth. A metaphysical bent and a dexterity in argument were for him telling weapons in the vast arena of subtleties provided by Aristotle, Aquinas and the host of scholastic philosophers. Outdoor exercise on Woodstock's memorable picnics and in the wartime vegetable gardens made for a sound body to house his sound and active mind. Always a fund of humor accompanied his work and play. Always, even when caught on a dilemma's horns, he could argue still. This period of his life, more than any other, developed in him an intellectual acumen which manifested itself in divers ways throughout his mature years.

Canisius High School, Buffalo, was his first assignment as a teacher in September, 1920. Students of his regular Second Year class and his Fourth Year mathematics still remember his outstanding qualities as a teacher and his personal interest in the individual student. One of them recalls how on the first day of the school year Mr. Feeney walked into his mathematics class and gave an interesting talk on the value of the subject he was to teach. Speeches of such a nature do not always make a lasting impression, but that talk so impressed the class that from then on it looked forward to its daily period with Mr. Feeney. The pace he set was a lively one and it remained so for the rest of the year. The students' enthusiasm could not shrink under a teacher whose own enthusiasm never lagged.

## Vigan in Philippines

In 1921 Very Reverend Father General transferred the Bombay Mission to the Spanish Province of Aragon, and the Philippine Islands, a mission of that Province, to American Jesuits of the Maryland-New York Province. That summer ten priests and ten Scholastics left for Manila. Mr. Feeney was one of six Scholastics with teaching experience. Arriving in the Islands, four Fathers and three Scholastics, one of them

Mr. Feeney, pushed on with the veteran missionary, Father John Thompkins, to Vigan, 270 miles north of Manila, to staff the Colegio-Seminario in the Province of Ilocos Sur.

Vigan's physical surroundings were pleasant, varied and at times gloriously beautiful. In the dry season the Abra River, cutting it off to the south, was crossed by strong-arm rivermen, who poled bamboo rafts large enough to carry several automobiles. When the rains came, the River became a raging torrent, rushing through the narrow gorge to the east, as if the mountains were pouring down liquid silver. In the quiet of evening along the shore of Pandan, Vigan's southern tip, the China Sea flamed with scarlet and gold, as native fishermen dragged the sea for fish, their wives and children awaiting them on the sands.

The district's religious background was complex. On paper Vigan was ninety percent Catholic. It was a cathedral city, with the Colegio-Seminario, part college and part seminary, housed in a rather decrepit and altogether uninviting building. Vigan had known that exasperating variety of Protestant missionary whose chief effort consists in belittling Catholicism, by declaring openly, or implying at least, that there were no Catholics in America, that the few priests in America said Mass differently than did the Spanish priests, etc. In many sections of the Ilocos provinces Isabelo de los Reyes, right-hand man of Gregorio Aglipay, had kept the Aglipayan schism alive. Such an atmosphere was scarcely calculated to inspirit young Americans from metropolitan areas, counting millions of Catholic souls and boasting of rapidly growing schools and colleges. Yet, Fathers and Scholastics alike made gallant efforts against the highly discouraging odds.

At the Colegio Mr. Feeney took over the teaching of English in several of the higher classes and of Latin in the liberal arts courses. An excellent teacher with intense drive, he accomplished more than an ordinary man would essay. He became director of athletics and dramatics, and prefected most of the students' recreational periods. Since the people were no longer properly instructed in the faith and had only one priest to 8,000 Catholics, a sense of frustration clung to all like a wet garment, until in the last of their three years Father John Monahan arrived from Manila.

This energetic Irish apostle, who at the age of thirty-one

had given up a dental practice to enter the novitiate and had spent the greater part of his theological studies as a surgical patient in Baltimore hospitals, succeeded Father Thompkins as Vice-Rector in Vigan in October, 1923, and provided the needed spark for steadily drooping spirits. One evening at the end of a busy day, the Vice-Rector tapped off on his typewriter a call for American Catholic literature and handed the letter to Mr. Feeney with the words: "This is the first gun in a major offensive." It was. That offensive grew into a campaign that in Father Monahan's four years of mission life flooded every province of the Philippines with Catholic magazines, pamphlets, books and newspapers. So thoroughly did he organize and promote his apostolate that he richly deserved the title of Padre of the Press.

During his last year in Vigan Mr. Feeney let no occasion slip to second Father Monahan in his campaign. He spent hours, first in unpacking, sorting and classifying the huge shipments of literature arriving from the States; next, in packing bundles for delivery; finally, in accompanying Father Monahan on many of his missionary journeys in the Provinces of Ilocos Sur and Ilocos Norte. On every journey the youthful missionary found opportunity for catechizing children and grownups and teaching them to pray. After departure from the Philippines he followed Father Monahan's campaign in that and other parts of the Islands. During his years in the study of theology at Weston College, Weston, Massachusetts, he published the story of that tireless apostle's mission labors under the title *Padre of the Press.*

### Back Home—A Sick Man

Returning to the States in the summer of 1924, the young missionary began his theological studies at Woodstock. The New England area of the Maryland-New York Province had already begun to function as a separate Vice-Province and on July 31, 1926 became officially an independent Province, with its house of studies at Weston, Massachusetts. New England theologians moved from Woodstock to Weston shortly before the end of the 1926-27 scholastic year. On June 23, 1927 the Scholastic, Mr. Feeney, was ordained priest at Weston by His Excellency Bishop John J. Collins, S.J., retired Vicar-

Apostolic of Jamaica, British West Indies. The young priest spent one more year in the study of theology at Weston.

All during his four years of theology he was a sick man. In the Philippines he had contracted a tropical disease known as sprue, which caused him to undergo several hospital treatments and left him at the end of four years in a seriously debilitated condition. His patience in suffering and his determination to conquer the aggravating illness won the admiration of professors and Scholastics alike. It was a living martyrdom, a heavy splinter of the Cross which he had embraced willingly years before.

At the end of his theology, in June, 1928, Father Feeney spent the summer convalescing at Shadowbrook, the New England Novitiate at Lenox, Massachusetts. There, as a result of treatment and special diet, he was able in September to teach classes in Greek and education. For two years he carried on successfully, although not entirely freed of his indisposition. Again his devotion to study, his zest and vigor in conducting classes, his love for the Society, her history and traditions, made a lasting impression on the young Jesuits under him. One of these, receiving three difficult assignments at the same time, remonstrated: "But, Father, that is impossible!" Father Feeney replied: "Young man, the Society will always be asking the impossible; begin to get accustomed to it!" To him nothing seemed impossible that was attempted for Christ our Lord and his Church.

The two years spent at Shadowbrook in the invigorating air of the Berkshire Mountains improved his physical condition immensely and enabled him to begin and complete his year of tertianship at St. Andrew-on-Hudson, Poughkeepsie, New York. Here the ardent longing for the mission field never left him. If anything, it increased a hundredfold. A Fordham graduate, who made a retreat under him there, recalls: "My memories of Bishop Feeney go back to the early 30's when he was making his tertianship at St. Andrew's. A friend and I had gone to St. Andrew's to make a retreat. On arrival, we were introduced to Father Feeney. So vivid an impression did he make on me that I recall most distinctly many of the things he did and said on that occasion. Without question, that was the best retreat I ever made. He spoke profoundly

and intensely about the principle of indifference or Christian detachment. His store of tales and illustrations was endless. By the end of our retreat he stood out in my mind as a perfect personification of what a Jesuit should be. His zeal I could easily perceive, even then. It would always make such demands upon his bodily strength and spiritual energies as to exhaust him."

### Propagandist

In the Fall of 1931 Father Feeney succeeded Father Vincent Kennally, now Vice-Provincial of the Philippines, as associate editor of *Jesuit Missions*. Father Joseph Gschwend of the Missouri Province was editor-in-chief and Father E. Paul Amy of the New York Province the other associate editor. For the first year or two, while devoted to his work, Father Feeney was still fighting the sickness which he had contracted in the Philippines. A persistent doggedness, however, coupled with the enduring zeal for souls that had sent him early to the Far East and would lead him later to further mission labors, kept him going.

A drive in Washington for subscriptions to *Jesuit Missions* gave him the opportunity for treatment at Georgetown Hospital. There, doctors hit on a diet which started him on the road to recovery. From that hour, he was tireless in his work for the missions. Of unquestioned intellectual ability, cheerful manner, and unstinting generosity, he proved an efficient associate editor. He was not one always to follow beaten paths. His was a mind fertile in ideas and plans and a will strong to carry through his plans, once they were approved. The fact that at times his ventures, either through lack of cooperation in quarters where he looked for it or through too little prudent foresight of his own, fell short of the expected success, never daunted him nor caused him to relax in zeal, effort or effectiveness.

Combined with his zeal was exceptional ability as a writer, an editor, a speaker, and an expert on mission affairs. In the interest of the magazine he preached regularly in the Archdioceses of Boston, New York and Philadelphia; and in the Dioceses of Albany, Brooklyn, Portland, Providence, Worcester and Manchester. His America Press pamphlet, *The*

*Church in Spain,* was a telling answer to the campaign of Red calumny being launched against the Nationalist elements of the Spanish revolution and in particular against the Catholic clergy. With an irrefutable array of facts gathered from very reliable sources he dispelled the Red myth that the Church in Spain had become fabulously wealthy at the expense of the poorer class.

His lecture, "The Mass of the Missions," gained such popularity that the Jesuit Mission Press published it in an eighty-page booklet. It was an appreciation of the Mass of the Propagation of the Faith, featuring the Eternal Sacrifice as offered "from the rising of the sun, even to the going down of the same" in Catholic mission fields around the world, and interspersed with eloquent passages such as the following:

> "That the sins of the world may be blotted out through the Gospel of Christ, American and Canadian blackrobes are today conquering the air, the land and the waters of Alaska with plane, on dog sled and in sealskin kayaks. In a day when too many scientists have exiled God from his own world and from their egocentric cosmos, let us pay homage to Catholic scientists and priests who set their altar stone on glacial steppes, in rocky caverns and in the moon-craters of Alaska, to offer unto God the sacrifice of God's eternal priesthood, the undying sacrifice of the God-Man's body and blood, man's most perfect act of homage to his God.
>
> "Over the frozen tundra and along forest trails, blazed with the Sign of the Cross, they traverse Canada's deep unknown. They pace the shell-torn streets of Shanghai and dare the dark recesses of pagan lamaseries in China's hinterland. In rickshaws and sedans they visit Urakami, that oasis of faith in the pagan stretches of old Japan.
>
> "From Kurseong in the Himalayas, they look down by night upon the forbidden country of Nepal, or by day toil on beneath a tropic sun by India's magic temples and converted bonzeries. In a palm grove by the waters, they rest and meditate upon man's improvidence to man as they gaze upon the rice paddies of the Philippines and see in vision those other harvest fields that still lie fallow for the want of a tiller's hand.
>
> "They kneel on the white sands of the Caribbean and pray for the souls of blackrobed heroes whose merits were wafted back to God in the tragedy of Belize. They plough the waters of the Spanish Main or plunge into the hills and bushland of Jamaica.
>
> "The blackrobes likewise venture into the mountain fastness of the Carolinas and of Tennessee. They paddle down the bayous of the Southland. They scale the American Rockies and sit in council by the campfires of the Indians in our great Northwest. For all

they offer the eternal sacrifice of the Mass, the sacrifice of the Cross."

To many not acquainted with Father Feeney his many lectures on Communism, Fascism and Racism, his wide knowledge of American labor and social conditions may have seemed to be excursions into non-mission fields. But all these things belonged to his really grand and inspiring concept of what interest in the missions should comprehend. The problems the missionaries face on the missions of today are the same as those that confront us at home; they are world problems and, if we would know the missions, we must know them. That was his credo.

### Crusader Against Communism

He was an early and intrepid crusader against Communism. It may have been the fact that the Communists' favorite location for soap-box oratory was Union Square (right in St. Francis Xavier's parish) that inspired him, but in any case, he studied and mastered the subject of Communism to such an extent that he spent many an evening, after a hard day at the office, lecturing on that burning topic in various parts of the metropolitan area. Those were the years of the depression, when Communism was riding high and local comrades were staging riots against the police. Speakers were needed to expose the system, and Father Feeney rolled up his sleeves and plunged into the fight. One of his able assistants in that campaign writes: "He had a downright, fearless, and perspicacious way of analyzing the world's woes, especially Communism. I think he must have foreseen how the muddle-headedness of our political, social and intellectual leaders might eventually pave the way for a vast growth and dominance of Communism and Communists throughout the world. Perhaps many moderns, who do not use words well because they often substitute slogans and fine phrases for reasoning and reality, would regard his activity against Communism and his apostolate for social justice as a kind of fanaticism. It had nothing to do with fanaticism. It had everything to do with that selfless love which inspires all true apostles in preaching the Gospel and in applying it to their lives, in season and out of season."

Father Feeney's *Queen's Work* pamphlet, *Communism Our Common Enemy,* was an indictment of Communism as the common enemy of every true American—Catholic, Protestant and Jew. In it he laid down, and by facts and figures, exposed with clarity and unusual decisiveness the three points: Communism in its atheistic content contradicts the universal experience of mankind, pre-Christian and Christian; it destroys national morality; containing within itself, as it does, the very principle of disintegration, it would foist upon our country a set of false and revolutionary educational values. In those early thirties, when Communism by its machinations in the Spanish Civil War was beginning to lift its head high, his was a clear voice ringing in the wilderness and prophesying the ugly growth of the past twenty years.

Father Feeney possessed exceptional ability to meet and win people, a gift which he used for no personal advantage, but rather to further the works of zeal in which he was engaged. As associate editor he organized two groups of coworkers for the missions, the Veritas Catholic Action Club and the Fordham Alumnae Group. These enthusiastic workers were attracted to mission work as much by their director's personality and all-embracing interest as by their desire to help the missions. With them he first aimed at personal sanctification, by demanding of them prayer, penance and meditation. He insisted on a program of activities that would include those three and in consequence some form of apostolate. He knew just which individuals could be helpful by writing, which by speaking, by leading forums, by selling tickets for social events, by their advice on whatever project he was promoting. These groups did extra clerical work at the Mission Office, sewed for mission churches and chapels, distributed Catholic literature and raised money for the missions by conducting various social functions.

Throughout 1938-1939 Father Feeney carried on a campaign for spreading Catholic pamphlets and booklets that was reminiscent of the work he did with Father Monahan as a Scholastic in the Philippines. With the cooperation of the two groups mentioned above he divided the United States into forty-eight areas according to the States, a promoter for each State. Each promoter essayed enlisting a unit of

fellow workers to sell or distribute ten pamphlets each per month in a given state. The pamphlets were of two kinds: first, those that brought the mission world and its problems to the knowledge of American Catholics, and secondly, those aimed at advancing the missions themselves. In the first category were pamphlet stories of life on the missions, together with brief biographies of famous missionaries, many of them martyrs for the faith. The second category included a number of titles on doctrinal, controversial, liturgical, moral, and economic issues of the day. All over the country these pamphlets reached hospitals, prisons, poorhouses, military camps, doctors' offices, hairdressers shops, etc. In one year the Veritas Action Club made more than 2500 visits to patients in Bellevue Hospital alone. Many sets of pamphlets went as gifts to home and foreign missionaries. This campaign did much to offset prejudices both at home and on the missions.

## Work For Souls

Along with the office and editorial work, the members of the *Jesuit Missions* staff did a good deal of retreat work. In this, also, Father Feeney's dynamic zeal produced far-reaching results. There was a freshness of approach in the material he gave. He prepared it well and delivered it with that rich flow of language which was ever his gift and an effective tool in his hands. One of his retreatants writes: "My first contact with him was the impersonal, distant one of a retreat he gave at Maplehurst, New York City, in June, 1932, to the Hunter College Alumnae Newman Club. His discourses on the Spiritual Exercises followed the usual pattern, but were marked by a precise choice of words, fine distinctions, and unusual emphasis on Catholic Action (a new phrase in those days) and the missions. On Sunday afternoon he gave a general conference for the religious, their guests, and the retreatants on the missions in the Philippines. His zeal and dedication to the spreading of the Gospel to the thousands of people who were clamoring for it made a deep impression on us—so deep that some of us resented the implication that we were indifferent and selfish unless we devoted our lives to the missions."

One who later became a religious adds: "I first met Bishop

Feeney, when as a junior in college I made a retreat under him at the New York Cenacle. I had never heard of the Cenacle, had not made a closed retreat and had never had any close contact with the Jesuit Fathers. The combination of graces brought to me through that retreat given by Father Feeney changed my life completely. Everything about the retreat was new and strange, but I shall never forget the spiritual impact of those conferences. Father was simply on fire with the love of God and the call to complete dedication to God's work in his holy vocation. Father invited us to come to see him in private, if we wished, during the retreat. I took advantage of this opportunity twice and felt I was standing at the entrance to a new world, whose treasures I was only beginning to discover, and that here was an excellent guide, eager and anxious to reveal it all to me. It was the beginning of a friendship of twenty-five years, during which time Father Feeney never ceased to be an inspiration, both by word and example, to keep climbing higher up the mountain to union with God."

Always in those busy years he had time for people. He was a patient and sympathetic listener, who made every effort to help in any way he could. No obstacle was too great. In fact, there were no real obstacles, as he viewed them; they were simply challenges to generosity and enterprise. Expert in protocol, he was enchanted with charity. Father Feeney never allowed protocol, as such, to interfere with charity. He was approachable and easy to talk to, but if firmness was needed in his direction of a soul, there was absolutely no watering down of principle.

One thing he never was, and that was petty. His sense of humor was intriguing. No matter how sick or tired, he was always ready to laugh or join in the fun around. He could play tricks, and would laugh the loudest when the joke was on him. His personality was magnetic. To meet him once was to become his friend.

To one who was troubled in the spiritual life, he said: "The very best way to solve problems is to get down on your two knees and pray as you never prayed before. God's work must go forward. The devil bothers with scruples to keep souls disturbed and away from God. Shoot ahead in the spirit of

the Kingdom. Go to the chapel and shut out everything but God; talk your heart out to Him."

Zeal for souls would not permit him to begrudge his time, no matter what the hour. Many a time, after a busy day, he would visit some sick person, travel a distance to offer a word of comfort to the grieving at a wake, or talk for hours giving helpful advice. Called late one night, he set out for a distant point on Long Island to bless a sick child whose case the doctor had pronounced hopeless. Not long after Father Feeney had blessed the child with a relic of St. Francis Xavier, the fatal symptoms disappeared. One of those close to him at the time reproached him for punishing himself thus physically. His reply was: "Look, first and last I am a priest, and because I am a priest, I have no fear of dying, because then I shall meet our Lord. You are afraid for me, because your faith is not strong enough. I am here to help anyone who needs me, regardless of the hour, and I do not, as a priest, have the right to withhold any comfort or help I may be able to give just because I may not be as physically strong as you feel I could be."

This unselfish spirit indicated the purity of his Christlike zeal. The warmth of his personality, his sincere interest in the individual as a person, his painstaking effort to encourage and help in every way, left an indelible impression on those who knew him and worked with him. A religious in her morning meditation can recall his well-organized outlines for sanctity, or a recently ordained priest can say a special prayer of thanksgiving for his help that made college, and thus his vocation, possible, or the father of a family can be grateful for his blessing before he "popped the question," just as a teacher in the hectic classroom of today can remember his *agere contra* and smile. His influence will never be completely known this side of the grave.

### Superior of Jamaica Mission

In the Fall of 1939 Father Feeney received the call that was to make him a real shepherd of souls for fourteen of the sixteen years of life remaining to him. His knowledge and love of the mission field made him a likely choice as Superior of the New England Province Mission of Jamaica, British

West Indies. The October issue of *Jesuit Missions* of that year announces his departure as follows: "As we stood on the United Fruit Company's pier in New York and watched the SS. Talamanca, with Father Feeney aboard, turn about in the Hudson's tide and head out to sea, something of what this sailing meant to *Jesuit Missions* came to us. We were losing one of our most valued men—one who had been with us almost from the foundation of the magazine. Only the thought that we were at last giving him to the missions was there to console us. As Superior of Jamaica, which is one of the most important missions operated by American Jesuits, Father Feeney will find a large field not only for his mission enthusiasm but for his practical experience in handling labor and social questions. We congratulate the Mission of Jamaica!"

Arrived in Jamaica, the new Superior began from the start to show his remarkable vitality as an organizer. He had regained his health and vigor. Nothing was too big for him to undertake, nothing so small as to escape his interest. Jamaica, being a British colony and mostly agricultural, had already begun to feel the blockade effects of World War II. Its exports had decreased to a minimum. German submarines played havoc with the shipping upon which the Island depended for many of its commodities. With goods scarcer, prices climbed; chances for employment dwindled. The poor became poorer, with a consequent tax on the missionaries' efforts. The new Superior recognized the plight of the people and their priests, and made every effort to relieve distress wherever he found it. Many a time the Fathers of Winchester Park would waylay individuals who came to beg of Father Feeney, lest they impose on his generosity. Only God knows how many he helped in their financial straits.

At that time Winchester Park was the residence of the Mission Superior, the faculty of St. George's College and the Fathers who served the Cathedral parish. In time Father Feeney obtained from His Lordship Bishop Emmet a separate residence for the parish Fathers adjoining the Cathedral. Both college work and parish service began to produce better results.

In October 1940 the British Government transferred all

the female population and 267 children, altogether about 1500 Spaniards, from the danger of bombing on the Rock of Gibraltar to the Island of Jamaica. Practically all of these displaced persons were Catholics. The Government leased two hundred acres of land and constructed suitable buildings in a rural section northeast of Kingston and asked Father Feeney to serve on the Board of Governors of Camp Gibraltar. In his usual efficient manner Father Feeney engaged five hundred students from the Catholic academies to fit out rooms for all the exiles in the space of three days. When the latter arrived, everything was ready for them. Father Feeney met them in person as they landed. At the Camp priests and sisters welcomed them. The Sisters took over the teaching of the children and the Superior's brother, Father William Feeney, began to act as Camp chaplain. For the duration of the war Camp Gibraltar became the second largest city in Jamaica. The exiles had Mass regularly, the Sacraments, Sodalities, the usual special services, e.g., novenas, care of the sick and aged, so that for them life went on pretty much as if they were home in their native Spain. With his fluency in Spanish acquired in the Philippines and his interest in the spiritual welfare of the exiles, the mission Superior was a true father and friend. After the war they returned to Gibraltar with hearts full of gratitude to Jamaica's Superior and their kindly hosts.

As auxiliary chaplain to the U. S. Army's Fort Simonds, of Vernon Airfield, and the Navy's Little Goat Island, Father Feeney's generosity to soldiers, sailors, airmen and marines brought them to the Park in droves. He never counted the cost of feeding or entertaining them. Invariably the Catholics among them would go to confession before they left. Many of them returned again and again throughout the war years.

A passing remark in one of his letters of 1942 contains an augury of things to come: "I am performing some of Bishop Emmet's functions since he went up to the States two weeks ago. On Pentecost Sunday I confirmed a class of 250. There was one from the Gold Coast and one from the Caroline-Marshall Islands."

The Superior's relations with Government were most cordial. Governor Arthur Richards often consulted him on matters of policy, particularly in education. Once he declared

in public that the only positive force for education in the Island was the Catholic Church. It was he who gave the Leper Home to the Marist Sisters and, against local opposition, sold the Constant Spring Hotel to the Franciscan Sisters for the Immaculate Conception Academy. It is suspected that the idea of an adult education program took rise from Father Feeney's talks with Governor Richards. A number of technicians from the Government Laboratory and teachers of science asked and received from St. George's help in biology for one year. One night a picture of St. Francis Extension School Co-operatives appeared at Winchester Park, and next day Father Feeney presented outlines of an extension school offering all types of courses.

### Educational and Social Work

Father Walter J. Ballou, then the headmaster of St. George's, as dean of the new St. George's College Extension School appointed October 5, 1942 as the opening date and advertised courses including biology, chemistry, physics, mathematics, economics, sociology, history, public speaking, logic, ethics, natural theology, co-operatives and modern languages. There were to be three terms of ten weeks each, with two periods a week. The Extension School opened with 126 adults enrolled. In a month's time this number increased to 181. Within ten years the enrollment had jumped to nearly 600. In this scholastic year, 1955-1956, it is 650. Students from every grant aid school in Jamaica attend. Today, St. George's College Extension School and its further development, the Extra-Mural Department of the University College of the West Indies, are the most important factors in adult education on the Island. So highly did Government think of the Mission Superior's ability and effectiveness in educational circles that it appointed him a member of the Board of Education, of the Kandel Commission for reorganization of secondary education in Jamaica, of the Board of Directors of the Industrial School at Stony Hill, and of the Board of Directors of the Mental Hospital in Kingston.

Shortly after his arrival in Jamaica Father Feeney observed signs of a new movement that in time and with his constant cooperation was to develop into a most beneficial institution

in the life of the poor laboring classes. Only one-third of all the wage-earners were permanently employed. Vast numbers of the people worked for only a day or so a week, if at all, and lived on wages that did not allow for the simplest necessities of life. Living in misery, with not enough to eat, most of the natives, including 70,000 Catholics out of a population of one and one half millions, had lost a sense of personal dignity. They needed badly some form of social action.

In 1935 Father Joseph Krim had founded the Catholic Young Men's Sodality of the Cathedral parish. For four years some fifty young Jamaicans received training leading to Catholic Action. Father Krim's procedure was to intensify motivation, develop the spiritual life, and illuminate the hearts of these young men with the teachings of the Mystical Body of Christ. When Father Feeney arrived, Father John P. Sullivan had been directing fourteen of these Sodalists in intensive study of the papal encyclicals on social action. Such an organization was just to the new Superior's liking. He encouraged Father Sullivan to form his first Credit Union. The latter, with his fourteen indefatigable neophytes, succeeded almost beyond expectations. From 1940 to 1944 Father Feeney took every occasion to enlarge in public on the nexus between the Co-operative Credit Union and the Church's task in a mission country. In establishing the St. George's College Extension School, he included a co-operative department. Under his aegis and because of Father Sullivan's tireless efforts, the movement spread, until today Jamaica's poor conduct co-operatives and credit unions in almost every category of labor.

## Scholarships

Father Feeney's interest in the education of Catholic youth extended into fields beyond the courses given on the Island preparatory to university studies. After an extended visit to the States in the winter of 1942-1943, he announced thirty-two scholarships he had obtained for deserving students. These scholarships he listed as follows: one in pharmacy and one in bio-chemistry at Creighton University; two in social welfare administration at Boys' Town, Nebraska; one in homestead planning at Granger Homestead, Iowa; one in medicine and one in social service at St. Louis University; one in engineer-

ing, one in industrial chemistry, and one in dentistry at Marquette University; one in medicine at Loyola University, Chicago; one in engineering and one in industrial chemistry at Detroit University; one in law, one in pre-dental, and one in social service at Boston College; one in chemistry and one in bachelor of arts at Fordham University; two in bachelor of arts and two in bachelor of science at Holy Cross College; one in any course desired at Notre Dame University; one in bachelor of arts at Emmanuel College, Boston; one in pre-medical for girls at Regis College, Weston, Mass.; one in any course desired at Manhattanville College; one in bachelor of arts at New Rochelle College; one in nursing at St. Vincent's Hospital, New York City, St. Luke's Hospital, Pittsfield, Mass., and St. Vincent's Hospital, Worcester, Mass., and two in nursing and one in operating theatre technique at St. Louis Infirmary.

Typical, also of the mission Superior's impetuous furthering of any good project was his founding of Campion Preparatory School. In January, 1940, Father Feeney came upon Fathers Joseph Krim and William Colman, with paint brush and broom, tidying up a rather disreputable spot on a sagging back porch of St. George's College. Father Krim had gone from house to house on a bicycle and had rounded up a class of sixteen small boys as the nucleus of a preparatory school for the College. For a year and a half the two Fathers held classes in the impromptu classroom. Suddenly one morning Father Feeney appeared and announced that he had purchased for the school Roslyn Hall, a pleasant guest house with four acres of land in Liguanea, a residential section of Kingston. Fathers Krim and Colman with the aid of Brother Thomas McElroy soon had the place ready for occupancy for the first boarders and the day scholars.

Hurried along by Father Feeney's restless temperament and fatherly solicitude, Campion Hall has for fifteen years vindicated his farseeing wisdom. It has prepared almost five hundred boys for St. George's College, the great majority of whom have persevered in their studies and won honors. This fact, together with the steady winning of free scholarships, has persuaded parents to hand over their sons' preparatory education to the Jesuit Fathers. There is a long waiting list for the years to come.

Simultaneous with the opening of classes at Campion Hall was the start of the Laymen's Retreat League, again the result of Father Feeney's irresistible drive. In the past fifteen years over one thousand laymen have enjoyed the closed retreat at Campion.

In October, 1944, at a dinner held in St. George's College Hall, Father Feeney launched a drive for funds to provide quarters for boarding students. Amid loud acclaim the House of Issa announced an initial contribution of one thousand pounds. The St. George's College Old Boys Association was largely instrumental in the success of the drive. The old Pawsey homestead, acquired first in 1905, was completely remodeled and graced with seven wide arches rising from the outer edge of a wide veranda. Practically a new building, the boarding school, with accommodations for sixty students, opened its doors in January, 1945. At present the boarders represent eleven of the fourteen civil parishes of Jamaica.

### Farewell to Jamaica

Zeal and generosity—those were Father Feeney's two outstanding qualities in dealing with his Jesuit brethren on the Mission. Ever ready to listen to any proposal for bettering existing conditions, he would not only approve the plan, but would lend all his energy to effect a successful issue. If a missionary in the bush needed a new chapel or rectory, he was sure of the Superior's interest and backing. He was constantly soliciting and collecting useful gifts and giving them to the missionaries. The following incident, narrated by a member of the Winchester Park community, illustrates the unselfish solicitude of his generous heart: "He was one of the most unselfish persons I have ever known. He never demanded anything for himself, but was most solicitous for even the least of us. I recall that one day he came home at about two o'clock from a meeting of the Education Department. He had missed lunch, and rather than bother the Brother in the kitchen, he was eating dry bread and drinking a glass of milk. He would not allow me to get him a regular lunch, lest I disturb the kitchen. Yet, when I would be eating dinner alone after late classes in the Extension School, he would always come in to see that I had a properly prepared

meal, and, if anything was lacking, he would immediately go to the kitchen himself and see about it. When anyone was ill, his kindness was a byword. He would visit them several times daily and do his utmost to cater to their every whim. His unconcern for self and solicitude for others won all our hearts."

In its issue of June 24, 1945, *Catholic Opinion,* which Father Feeney changed from a monthly to a weekly publication, ran this farewell editorial when his six years' tenure of office was finished:

> The demission of office as Superior of the Jamaica Mission by Father Thomas J. Feeney, S.J. on Monday last marked the official close of one of the most vital chapters in the history of the Catholic Church in Jamaica, a story of action and a tale of many-sided achievement which commanded the impartial admiration of the entire Jamaican community, Catholic and non-Catholic. They were unquestionably, these last six years, years of progress. This we acknowledge and for this we are grateful, speaking in the name of all, to Father Feeney, whose dynamic personality, unflagging zeal and broad vision constituted the driving-force that moulded the shape of things to come and added new lustre to the name of Catholicism in Jamaica, making it a force to be reckoned with and endowing it with an influence vastly out of proportion to its numerical strength.
>
> In a short space we cannot do justice to the many wonderful things Father Feeney accomplished in so short a time. What we definitely would like to say by way of a last word is that we are certain that above all Father Feeney will be remembered as a kind man, always and everywhere kind.

On his return from Jamaica, Father Feeney received the appointment as Mission Procurator. As Director of the Jesuit Foreign Missions Office of New England, he threw himself immediately into a program similar to that on which he launched when associate editor of *Jesuit Missions.* By procuring the latest in office equipment he modernized the Mission Office on Newbury St., Boston. He organized the Jesuit Mission Associates, some thousands of monthly contributors to the missions. He founded the Campion Club, a group of young men and women who did volunteer work at the mission office and held monthly study-club and social meetings. From a beginning of about twenty members, the Campion Club has grown to a membership of nearly three hundred with a grow-

ing interest in the missions. As time permitted, he resumed his work of lectures and retreats. His pace was rapid and his efforts were crowned with success.

### Laetentur Insulae Multae

The augury of 1942 in which Father Feeney administered Confirmation to a Caroline-Marshall Islander was soon to be realized in fact. A few months following the end of World War II the United States Military Government charged with administering the numerous islands of the Central Pacific requested the dispatch of American Jesuits to help replenish the depleted ranks of the Spanish Jesuits who in 1921 had taken up anew the missionary work started by other Spanish Jesuits in 1665 and continued through the years by Spanish and German Capuchins. Immediately upon his return to the Philippines in late December, 1945, following a rest after the hardships to which he had been subjected in internment during the war, Father Vincent I. Kennally, Novice Master and Rector of the Jesuit House of Studies outside Manila, was appointed religious Superior and Apostolic Administrator of the Caroline-Marshall Islands.

The Vicariate of the Caroline and Marshall Islands comprised all the former Japanese mandate islands, except the Marianas. More commonly known among the Caroline group were Yap, Palau, Truk, Mortlock and Ponape. Among the Marshalls the better known war names included Kwajalein, Jaluit, Majuro, Likiep and Eniewetok. The Vicariate covered a stretch of tropical Pacific in area the size of the United States from Los Angeles to Baltimore and from Chicago to New Orleans. It embraced about 2000 islands, islets and coral reefs with less than 1000 square miles of land area. About one-third of the 45,000 inhabitants were Catholics, some of whom had been without a priest since World War I, others deprived of the consolations of religion since the beginning of World War II. One thousand miles off the nearest trade route, they had no manufactures, no commerce, no material resources and scarcely food enough to sustain life.

The retiring Spanish Jesuit Superior wrote in February, 1946: "Much remains to be done that the mass of the people may become penetrated with the spirit of Christianity. The

Japanese Government never allowed the Church to have anything to do with schools and the education of youth. This was the principal reason why the religious formation and even moral training left much to be desired. Came the War. Almost all our churches and houses were occupied by the military. Religious worship was curtailed or suppressed. Towards the end, seven missionaries were put to death, leaving the entire Marshalls, the Palaus and Yap without a single priest. Many of the remaining missionaries are in broken health. Our churches and houses have been leveled."

At first the three American Provinces of New York, New England and Maryland were asked to supply mission personnel. In New England, Father Frederick C. Bailey and Father Feeney received the assignment. The former Philippine and Jamaica missionary, to whom complete offering of self had been a life-dream, tells of his reaction: "Little by little, through the years the dream crystallized and finally in the light God has given me, it has become more than dreaming. I am capable of sacrifice, of a final complete offering. I might have been bound to city streets and office walls and limited achievements. I have come to the moment of choosing and I have chosen the way of sacrifice. For the first time in my life I am absolutely free."

From Father Kennally came a letter of June 1, 1947, saying: "I am assigning you to the Marshall Islands. Your address will be c/o U. S. Naval Military Government Unit, Kwajalein, Marshall Islands, F.P.O. San Francisco, California. Prepare on the supposition that you will be starting a new mission station from scratch—church, house, school—and that you will have what you bring with you and nothing more. Climate will be strictly tropical and often very damp. The only building materials are salvaged military wood and zinc sheeting and old Jap installations. Pandanus, a kind of nipa palm, is the native material. Education is primitive, little schools of primary calibre. There is a crying need for boys' schools and dormitories, especially in the Marshalls. In all the Marshalls there is not a church or house, except one house on Likiep where you would go eventually. Air mail takes approximately a week. There are no commercial planes, no commercial shipping, either for passengers or freight. All transportation is

by Navy plane or Navy supply ship out of San Francisco. No home province in the States to care for us yet, not even a procurator."

On Wednesday, October 1, 1947, Father Feeney, accompanied by Father Thomas C. Donohoe of the Wisconsin Province, sailed from San Francisco on the Navy's U.S.S. General Anderson and reached Pearl Harbor on the following Monday, October 6. On Thursday, the 9th, they left Pearl Harbor by Navy Air Transport Plane, which landed them at 4:30 Saturday morning, October 11, at Kwajalein, the center of the Marshall Islands group of thirty-four islands covering an area almost twice the size of Texas, with a land area of only seventy-four square miles.

Kwajalein is the name of an island and the name of an atoll, an atoll being an island or group of islands surrounded by a coral reef. During the war Operation Crossroads was located there. The Islands were first discovered by the Spaniard Loyasa en route to the Philippines in 1526; later by Gilbert and Marshall, English navigators, in 1788. From 1885 to 1914 they were a German protectorate and during those years the thoroughgoing German Fathers of the Sacred Heart laid the foundations of Catholicity among the natives. After 1914, until driven out by American forces in 1944, the Japanese destroyed much of the fruits of the missionaries' labors, first by ousting the German Fathers and then by curtailing the efforts of the Spanish Jesuits whom they had allowed to enter in 1921. About the only habitable relic of missionary work was a dilapidated residence on Likiep, ninety miles north of Kwajalein.

## Likiep

Within a week after landing at Kwajalein, Father Feeney made a flight by Navy plane to Likiep and the next week to Majuro, to the southeast, returning by an Army C-47. Appointed Superior of the Marshall Islands on November 1, he chose Likiep as his headquarters. Here in the days of the Island's glory were chapel, priest's house, convent, girls' school and boys' school. Now all that remained was the residence badly in need of repair. Its material assets consisted of three empty rooms; one front veranda; one kitchen of

thatch and slats; one cistern with a capacity of 7500 gallons of rain water; five axes and four sheets of plywood. Here for more than thirty years without benefit of clergy the natives had recited the Rosary in their native Marshallese for the return of the missionaries who would instruct them and sanctify their lives by administering the sacraments. Now they beheld the answer to their prayers.

American-Marshallese relations at the time were a cooperative venture between two basically different cultures with a single immediate objective; self-sufficiency for the Marshallese. Given this, American opinion on that crossroads of the Pacific believed that the Marshallese themselves could carry on from there. It was also the objective of the Catholic Church for the Catholic Marshallese—the re-establishment of the Church on an economically self-sustaining basis. The new Jesuit Superior of the Marshalls expresses this twofold objective and its promise in the New Year's answer to the challenge of an imaginary sentry on the sands of Likiep.

> I am the New Year, 1948, and I come to your islands of coral from far over the western and eastern waves, down from the north, up from the south, bearing gifts of great good will. Among them are such unromantic but practical things as plans and blueprints and programs, together with initial though temporary subsidies with which to implement the same.
>
> I bring you leadership and administrative personnel, naval, civil, and ecclesiastical. I bring you independent commands, Army, Navy and Air, with their individual contributions integrated for the common good. I bring you educational advisers. And for both you and them I carry other special gifts in season; gifts that betoken and become children of the Wise Men who followed the Star.
>
> I bring you faith to sustain you in the face of possible political chicanery and deceit. I bring you hope, your sole bulwark against depression of spirit. I bring you charity, which you will need in your attempt to resurrect from the ashes of war and enemy occupation the peace that you desire; the sustenance you need and must yourselves redeem; the ancient culture that is still abroad in the land, along your waterways and on the shores of your lagoons, indigenous alike to your people of the West and to your people of the East.
>
> More than this I cannot now, at this time, give, unless it be a kindly warning. For, if the legacy of 1948 is to be merely a legacy of what might have been, it will be you Marshallese and Americans who will have made it so. If, on the other hand, it be a tale of mutual confidence, cooperation and many-sided achievement, yours

likewise be the honor and the glory, the admiration of a worried world, the ancient triple blessing of your God.

In the short space of three years, due to the indefatigable energy and zeal of Father Feeney, aided first by Father Donohoe and later by Father John T. McCarthy of the New York Province, Likiep blossomed into a complete mission, with church, school, Sisters' convent, machine shop and mission ship. During the months of preparation for his arduous task, Father Feeney had rallied his many American friends for the new ventures before him. Prominent among these was a new mission club, the St. Isaac Jogues Group of New York City and Brooklyn. His flare for presenting his cause presuasively, to the Navy especially, was instrumental in bringing the material co-operation which counted so much in building up the station. In that Navy personnel the names of Captain J. P. W. Vest and Captain Cecil B. Gill, who succeeded him, stand out as symbols of the true spirit of America and bear eloquent witness to the fact that Church and State in the Marshalls could and did function with enviable harmony and co-operate in peace for the common good.

The following from a letter dated October 2, 1948, is an example of the Superior's industry in collecting material usable in construction: "I spent a month on and off Kwajalein scrounging what I could. The sum total was two more launches with four or five engines in each, a jeep to pull the flat car that pulls the wood for the convent, two LCT's full of wood, zinc, wiring, cement from Roi and Kwajalein, sufficient to put up our convent, trades school and church."

In December, 1948, the Governor of the Marshalls in his Civil Administration Majuro Quarterly Report makes the following laudatory comment on Likiep's mission school: "With reference to education, a significant development of the past year has been the establishment and rapid growth of the Catholic Mission School on Likiep. It is quite true that this school continues to draw pupils not only from the community school at Likiep but also from Majuro, Jaluit and other atolls. These pupils are by no means exclusively Catholics. The reason is fairly apparent. This school at present offers a better quality and higher level of instruction, both scholastic and manual, than any of the community or other mission

schools in the Marshalls, because of the training and ability of the missionaries who operate it. With the prospective addition, during the coming year, of a third priest and three Sisters, it appears probable that the existing discrepancy will further increase, unless the Protestants send to this area mission teachers of equal ability and in equal numbers. It will be many years before the public community schools, with Marshallese teachers, can equal the instruction offered by the Catholic Mission School. The Marshallese will naturally tend to go where the best schooling can be obtained."

Progress was in the air. The Sisters' convent was finished and ready for occupancy by May, 1949. In September of the following year three Maryknoll sisters arrived to take over the elementary school. Meanwhile Father McCarthy was conducting the boys' trade school with more than ordinary success. In addition, a night school for adults was well on its way, a library of 8,000 books and pamphlets established, containing 250 copies of an *English-Marshallese Exercise Book* and 500 copies of *Selected Marshallese Vocabulary and Readings,* both by Father Feeney, and 500 copies of *Aesop's Fables* in Marshallese. For the study of special skills, the mission could boast of generators, electrical equipment, materials for carpentry, plumbing, agriculture, seamanship, surveying, printing, radio and photography, all of which lent substance to the Governor's commendation of Likiep's Catholic Mission School.

Along with this educational, social and economic advance went constant and ardent labor in the care of souls. Not only did the Catholic community on Likiep and its eleven adjacent islands enjoy the ministration of their priests, but, as time and transportation afforded the opportunity, Majuro with its four outstations and Jaluit with its three had Mass and the Sacraments and suitable instruction. A typical mission trip which Father Feeney made, accompanied in part by Father Donohoe, included stops at Kwajalein, Majuro Island, Laura, Imroj, Mejerrik, Namorik, the deserted Jabwor, and Ebon. On this last island Father Feeney walked eight miles, part of it through thick underbrush, to bring Holy Communion to an aged sick couple. Everywhere the people gathered from the small outlying islands to hear the instructions, attend Mass and receive the Sacraments. Everywhere the processing of

souls went on, the processing which continues from day to day in every sector of the Catholic world.

### Bishop of Agno

The Spring of 1951 brought increased joy to the already rejoicing islands and their inhabitants. By appointment from Rome the beloved Superior of the Marshalls was raised to the episcopate. On September 8th of that year in Holy Cross Cathedral, Boston, His Excellency Archbishop Richard J. Cushing, D.D. consecrated Father Feeney Titular Bishop of Agno and Vicar Apostolic of the Caroline-Marshall Islands. On that occasion Archbishop Cushing said of him: "A Bishop has been consecrated this morning who has no cathedral, no episcopal residence and no money to build them. His Vicariate covers 2,000,000 square miles and it numbers less Catholics than some of the parishes of the Archdiocese of Boston. The task would be too much for most men, but not for Bishop Feeney. His whole life has been a series of hard assignments filled with great success."

Like Xavier, who dreamed of being the first missionary to evangelize China, Bishop Feeney also had his dream. He predicted that in sixty years his Vicariate would no longer be a missionary diocese. Once the Vicariate had sixty native priests, the same number of Brothers and one hundred and twenty Sisters, then there would no longer be any need for missionaries. Nor was his prediction just a hope. Although Bishop Feeney would be the first to disclaim credit for the fruits of his fellow missionaries' efforts, at the time of his death there were already a number of native novice Sisters, eight minor seminarians in the Xavier Minor Seminary at Truk, seven more minor and one major seminarian at San José Seminary in Manila, two Jesuit Scholastic novices and four Jesuit Brothers. The Bishop was especially proud of this beginning of native vocations.

After months spent in the States collecting not only financial assistance but also various material additions for the Vicariate, the new Vicar Apostolic arrived at his episcopal headquarters on Truk, Eastern Carolines, May 2, 1952. The Carolines are divided into the Eastern Carolines, including Truk with its twelve, Lukunor in the Mortlocks with its ten, and

Ponape with its seven outlying island stations. In the Western Carolines are the Palaus, with Koror their center and a group of ten inhabited islands with Catholics numbering about 2,000, and Yap with its fifteen additional island stations. In a short time the new Vicar made a hurried trip to the various centers of his Vicariate. He looked into the future undaunted and unafraid.

During the Navy Administration of the Islands a group of civil administrators worked under Navy control and direction. Before leaving for his episcopal consecration, Father Feeney had defended successfully the Mission's rights against a certain attack stemming from bigotry on the part of a civil administration official. While in the States preparing for his consecration, the United States Department of the Interior took over officially the complete control of the Caroline-Marshalls under the title of the Civil Administration of the United States Pacific Trust Territory.

The new Vicar Apostolic was ever watchful of the Church's rights in the mission field. In the Spring of 1953 he composed a rebuttal to a proposed House of Representatives bill "to provide a civil government for the Trust Territory of the Pacific Islands and for other purposes." The bill as proposed contained an obnoxious section that would endanger the mutually cooperative relations of Church and State in the Trust Territory. Through the representations of Honorable Frank E. Midkiff, the new High Commissioner of the Trust Territory, to the Secretary of the Interior at Washington, the obnoxious proposal was dropped and a new charter drafted.

### Xavier Minor Seminary

Before his untimely illness and death Bishop Feeney had only just enough time to become really acquainted with his extensive Vicariate and its needs. His *ad limina* visit to Rome in the Fall of 1953, followed by the acceptance of an invitation to ordain the New York Scholastics to the subdiaconate and diaconate at Fordham in June, 1954, and a further business journey to Australia had prevented him from visiting various mission stations as he would have desired. The establishment of his Xavier Minor Seminary kept him at Truk a good deal of the time. There would be time for extended trips

to the missions. His plan for a native clergy must be realized.

To his Minor Seminary he was like a fairy godmother. When he first saw "the Ruin on the Hill," as he called it, he at once decided to make it his headquarters. It was a mere shell of a building, obtained after much wrangling with certain government officials. Its partitions had been torn loose, plumbing removed, all windows destroyed, etc. With his usual thoughtfulness of others and foresight for the future, the Bishop decided to make it over. He built private rooms, installed a large generator, plumbing facilities, aluminum windows, a well-equipped kitchen, tropical furniture and tiled floors, and provided sufficient classrooms, a simple chapel, a fair dormitory and dining rooms for the students. He was especially concerned about the food of the community. In his last week with them his greatest worry was whether or not there would be enough money to care for them properly.

His interest in and plans for the individual missions and their missionaries were ever keen. The social graces were his to an extraordinary degree. Rather than grieve about failures, he would make the best of a given situation. He never scolded, never lost his temper. He believed whole heartedly in a policy of encouragement. He trusted and respected those under him. He was humble and self-effacing even when the views of others clashed with his. If at times he felt forced to override a given opinion, it was because he was firmly convinced that his decision was for the good of the mission. He was a man among men.

An instance of his self-sacrifice was his last trip to the Mortlocks. On his return from Guam on an AKL, he received an invitation from Father Rively to come down to Lukunor, 165 miles away, and administer Confirmation. The Bishop sent word that he would be delighted to come, even though an accumulated mail of some months was awaiting him. Riding on an AKL is really roughing it. The ship may stop at an island for five or six hours. The missionary must climb down the ship's ladder, often in a rolling sea, get into the long boat or a native outrigger, clamber over the reef, round up the people, set up his Mass kit, hear confessions, perform baptisms, bless marriages, anoint the sick, etc. Although he did not know the Mortlock languages, the Bishop took care

of five islands in this way on the trip to Lukunor. His great heart was always in the missions and their people.

A round trip in the spring of 1954 took him to the Marshalls, where he visited his beloved Likiep and its firmly established mission church, rectory, schools and convent, thence to Majuro and Jaluit, and finally to Ponape. He had superlative praise for the accomplishments of Father Hugh Costigan on Ponape, another complete mission setup in the Eastern Carolines.

In December, 1954, he visited the mission on Yap Island, the northernmost of the Western Carolines. While there, he never stopped talking, praying, planning. He hoped to come back in June, learn the language, and live with the people for some time. Eager for all to see, know and hear their Bishop, he used his episcopal robes as a standard, calling attention not to himself, but to God and the Church. He looked and felt exhausted. It was, perhaps, the beginning of his final illness.

It may have been a presentiment of the end that prompted him to write shortly before this: "My trip to Australia gave me time to think and count—I could disappear tomorrow or tonight and there would not be a ripple in the tide of time or circumstance; nought but a momentary stop in the lives of friends and dear ones. The plane trips have become a purgatory in anticipation and reality. I have been alone with God, my own past and present, and there is no need of a prophet for my future. I come out of this retirement, as it were, when I am asked to talk or when I mingle with people. But at sixty one looks forward to the end; no longer backward to the beginning. I have prayed with complete surrender to the will of God and complete confidence therein. I am happy to be home."

The twilight of his missionary labors was closing in. The following February found him so run down that he had to seek rest and treatment at the U. S. Naval Hospital on Guam. In the hope that native air and more congenial surroundings might be more beneficial, Father George McGowan accompanied him to New York, whence after a short stay he retired to St. Vincent's Hospital, Harrison, New York. Here he began to recover and to enjoy visits of friends and brief trips to

the City with new plans for the future. One who was close to him in these days writes: "In his sickest moments he was always the gentle, considerate soul. I have never met a man in his position so completely humble and uncomplicated in his outlook. His whole range of thought was directed towards the spiritual, and nothing else. His manner was warm and gracious, in a way hard to describe. To my dying day I shall always remember the gentle kindly soul of Bishop Thomas Feeney."

On June 15 Bishop Feeney arrived in Boston, intending to convalesce at the summer home of his sister, Mrs. Paul Mayr, at Magnolia, Massachusetts. During his first night at Loyola House, the New England Provincial Residence, he suffered such severe abdominal pains that superiors called a doctor, who came at seven in the morning and after examination advised immediate removal to St. Elizabeth's Hospital. Next morning the Bishop underwent abdominal surgery which showed a fatal condition probably resulting from his early tropical affliction. After two weeks he recovered sufficiently to move to Magnolia, where for the next two months he was up and about and at times able to say Mass. A few days before the end, however, he appeared to fail rapidly, and on the morning of September 9 was found to be in coma. Priest and doctor came in haste to attend him and in a short space his great and gentle soul was with God.

On Monday, September 12, Archbishop Cushing celebrated a Pontifical Requiem Mass at St. Ignatius Church, Chestnut Hill. The Bishop's Jesuit brother, Father William Feeney, acted as deacon and Monsignor Edward F. Sweeney, Director of the Boston office of the Propagation of the Faith as subdeacon. Father Francis W. Anderson, Director of the New England Jesuit Foreign Missions Office, delivered the eulogy. Assisting Archbishop Cushing at the final absolution were the Bishops of Worcester, Fall River and Springfield in Massachusetts and Bishop James H. Griffiths of the Military Ordinariate. Interment was in Weston College cemetery.

## Tributes

Tributes came, as one might expect, from many quarters, ecclesiastical and lay—from members of the hierarchy, fellow-

Jesuits, the military, the clergy and the Sisterhoods.

From Archbishop Cushing: "A great warrior has laid down his sword. I have met hundreds of missionary Bishops over the years but no one who worked as did Bishop Feeney of the Caroline-Marshall Islands."

From Lt. Gen. F. L. Parks, U. S. Army: "Bishop Feeney's influence for good will long be felt at Likiep and his passing leaves a void in the lives of his parishioners which will be hard to fill. A devout and consecrated man, he was an inspiring and devoted friend to all with whom he came in contact. His assistance to the Army has been invaluable. I join his many friends in keen sorrow at his death, but I rejoice in the knowledge that his reward in heaven will be great indeed."

From Rear Admiral M. E. Murphy, U. S. Navy: "It was indeed a great shock to learn of Bishop Feeney's death. He will be sorely missed in the Trust Territory. I counted him a personal friend and I mourn at his passing."

From Hon. Frank E. Midkiff, former High Commissioner of the Trust Territory: "Bishop Feeney was a dynamic leader. His life was an inspiration to all who knew him. He was transforming the life and thinking of Micronesia as a bearer of the simple message of Christ. He was beloved by all and his visits were occasions of great rejoicing and benefit. He will be sorely missed. Personally I am indebted to him for his encouragement and able support in my work as High Commissioner. He stood by me throughout the Trust Territory, and also on two occasions when I reported to the United Nations. His friends will never forget him and his work will live on."

Much has still to be done before Bishop Feeney's dream for the Mission can come true. But the Church will be established in the Caroline-Marshall Islands, and no one who knew and loved Bishop Feeney thinks for a moment that his part in that work is finished. No one is more confident than the sixty-one Jesuits, who continue his work in the Vicariate, that his interceding prayers will help them in their struggle to win the Carolines and the Marshalls for Christ.

JOHN H. COLLINS, S.J.

# *Books of Interest to Ours*

## BIOGRAPHY OF THE INTERIOR CHRIST

**The Heart of Christ.** *By Jean Galot, S.J.* Translated by John Chapin. Westminster, Md. Newman Press, 1955. Pp. ix-295. $3.50.

Wealth of keen insight and new aspects of the human psychology of Christ our Lord become transparent to the English reader in this neat little book. It is a biography of the interior Christ, not a work on devotion on the Sacred Heart as the title might suggest. Two things distinguish it from other works of its type: its simple division and the fact that it is remarkably close to the Gospel account. In fact it is nothing more than an exquisitely sensitive examination of the Gospel incidents for what they say of Christ's attitudes and loves, as He looked to His Father in heaven, His Mother on earth, and His fellow men whom He would save. This is the Heart of Christ, a thing of great beauty. But more marvelous dimensions still are revealed in the master stroke of the final short chapter: this Heart of Christ is none other than the Heart of the Father in heaven.

Newman Press showed its acumen both in selecting the work for translation and in engaging an excellent translator. The idiom is English: a clear, smooth, simple English; the thought and emphases remain those of the original. Hence, a certain French tone in some places is born of the thought of the author, not the English expression. The simple and less learned will find this book simple, easy to read, fruitful; the more learned will find it profound. The preacher and writer will find material easy to use, though he will have to read it through first, since there is no index. All will find it just like the Gospel Figure it is designed to illuminate.

ROBERT J. SUCHAN

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## SPIRITUAL CHILDHOOD

**St. Thérèse and her Mission.** *By Abbé André Combes.* Translated by Alastair Guinan. New York, P. J. Kenedy and Sons, 1955. Pp. x-244. $3.50.

St. Pius X declared Thérèse of Lisieux to be the greatest saint of modern times. What prompted the holy pontiff to such a statement is not known, but the Abbé Combes is set on justifying the fact by exposing the basic principles of her spirituality.

Love and an intuition are the very foundation of the Theresian formula for sanctity: love of Jesus, a true, willed love, called forth by His love of her; and an intuition of God as self-abasing Love, stooping down to our nothingness in order to transform us. In this way was Thérèse of the Child Jesus drawn to give pleasure to Christ, to be His spouse as well as to be always a little child in the sight of God,

depending on Him utterly for her spiritual growth; in this spirit she prayed. "I desire to be a saint, but I feel my own powerlessness, and I ask you, my God, to be yourself my sanctity." For this reason she wished to live a victim of His love. And her love of God flowered into an intense love of men. She yearned to open the floodgates to the flow of divine love on sinners especially and on those who hardly seemed to know Him; her desire was to spend her heaven in doing good on earth.

Such is the thrilling message which Abbé André Combes brings to his readers, and he delivers it in a manner startling, and sometimes unhappy: startling, as when he explains away the varied expositions of Thérèse's "spiritual childhood" given by Benedict XV, Pius XI and Pius XII as rather "representing attempts to present an abstract concept [spiritual childhood] which will sum up the universal or general possibility than as efforts to express the way in which Thérèse had concretely realized it and put it into practice;" and unhappy, as when searching for one—it will be Thérèse ultimately—to instruct men in the secrets of intimate union with God, he warns, "Whoso confines himself to the Exercises of St. Ignatius, may be reproached for having subordinated love to fear, for having preferred the service of the King to union with the Spouse, for being satisfied with rather anthropocentric boundaries."

The lengthy appendices, two conferences given before the Catholic Academy of Vienna, and an address delivered in the chapel of the Carmel of Lisieux, serve as a quieter, but none the less valuable, complement to the Abbé's presentation of the spiritual life of Thérèse Martin.

Alastair Guinan's translation is at least adequate. The literary style of the author, however, is labored because of one involved, periodic build-up of ideas after another practically without cessation throughout the entire work. Although at times this effects a suspense similar to that of the detective story, it is so recurrent as to become tedious. Abbé Combes has something to say; no doubt about it. He is a scholar in the matter, though one might wish for a more extensive use of the actual writings of Thérèse in the present work. He fires one with the desire to read the Little Flower's own journals, to learn her life.

SIGMUND J. LASCHENSKI, S.J.

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## PSYCHOANALYSIS AND THE CATHOLIC

**Psychoanalysis Today.** *By Agostino Gemelli, O.F.M.*, M.D., Translated by John Chapin and Salvator Attanasio. N. Y., P. J. Kenedy & Sons. 1955. Pp. 153. $2.95.

This book, according to the author, has a modest object in view. His purpose is to explore certain key ideas in modern psychology with the view of presenting them to the general public. The key ideas he has chosen are: psychoanalysis, analytic psychology and Pius XII's views

on these two subjects. It would be unfair to evaluate the author's treatment of these subjects as a scholarly work, since such was not his aim. Still, we cannot help but be disappointed at the cursory treatment accorded to such prominent authors as Freud and Jung and at the superficial critique of their theories. The author does, however, point out Freud's agnostic tendencies and show that Jung is not quite so orthodox in his religious views as one might think. But to reject Freud's theories of the unconscious and to discredit the role of dreams in analysis in one or two brief sentences, is, indeed an oversimplification of the problem. Although the book will have some appeal for the general public, such a brief treatment might prove confusing to the layman rather than provide him with an orientation for evaluating modern trends in psychoanalysis, as the author had intended.

FRANCIS SCHEMEL, S.J.

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## SAINTS IN ABUNDANCE

**The Castle and the Ring.** *By C. C. Martindale, S.J.* New York, P. J. Kenedy & Sons, 1955. Pp. 280. $3.75.

In this, his latest work, Father Martindale makes full use of his vivid imagination and a vital interest in the lives of the saints in forging a plot which is an amalgamation of historical events and personages, and of fine allegorical fiction. This is a book which brings to light the versatility and ingenuity of the author along with his talents as a storyteller.

The plot is interesting and unique. The gold presented to the Holy Family by the Magi, and given to St. Luke by the Blessed Virgin, falls into pagan hands, is made into an ornament, and then into a Ring by Constantine the Great for his mother, Helena. In the year 445 it finds its way to the elevated hut of St. Simeon. Through the centuries it is passed, from St. Simeon to St. Genevieve, Alcuin, St. Bernard and many others, until it finally comes into the possession of an old Catholic family of northern England, named Medd. Here the Ring, symbolizing the ever-spreading circle of God's eternal love, is contrasted with another circle which greatly influences the lives of the Medd family, the grand, seemingly indestructible Medby Castle.

Through Alcuin, who in the eighth century had supervised the construction of a gigantic stone tower around which Medby Castle was to grow, the author brings into clear focus the theme of the story, "Then his mind slipped back again. What house was other than a prison that man rebuilt for himself whenever it fell into ruins? No perfect circle, it kept being broken into arcs that had no meaning. But suddenly he saw the circle—not a line enclosing a point, but a point triumphantly radiating in all directions equally. But the center? The center? Ah, Martin of Tours, Mary of Chartres, Peter of Rome, you are all at the center!" (p. 51) Then again, through Hugh, the third son of the Earl of Medby, this theme is repeated. Hugh asks, "Will Medby last? Can

anything human clasp the world and be eternal?" (p. 83) And a holy hermit answers, "I will give you a Ring. If it does not clasp the world, at least it has neither beginning nor end and may suggest to you eternity!" (p. 38 f.)

Some readers may find themselves a little out of breath trying to follow the progress of the Ring from owner to owner due to the seemingly endless catalogue of characters who find their way into the story. Likewise, some may object to the amount of time Father Martindale spends in narrating its tortuous journey prior to its appearance in the central plot—the effect it has on the occupants of Medby Castle and their wandering relatives. Aside from this somewhat exhausting, and possibly over-meticulous exposition of the Ring's entire history, it is this reader's opinion that all should find *The Castle and the Ring* interesting.

ROBERT B. CULLEN, S.J.

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## ACADEMIC FREEDOM

**Academic Freedom in Our Time.** *By Robert M. MacIver.* New York: Columbia University Press, 1955. Pp. xiv + 329. $4.00.

Fervent and frequently persuasive, this apology for academic freedom is a major contribution to one of the great discussions of our time. Although the epistemological, social, and political foundations of Dr. MacIver's position are themselves matters for serious debate, we are decidedly in his debt for a clear and thoughtful exposition of one platform in the controversy.

For Dr. MacIver, the university is an arena for the highest endeavor of the human mind, the scientific quest for the enlargement and communication of rational knowledge. Academic freedom, the freedom of the honest scholar to investigate and to teach according to scientific principles without interference from authority, is an indispensable condition of the integrity and fruitfulness of university activity. Because this freedom cannot exist without guarantees for the social, economic, and political security of the scholar, it demands as the condition of its own existence ample protection against authoritarian social, economic, and political pressures. In the concrete, this entails the education of the people to an awareness of the intrinsic value of the university function, the establishment of a universal and effective system of tenure, and the inhibition of irresponsible legislative interference with the autonomy of academic institutions.

The specific proposals made for the achievement of these goals are too numerous and detailed for comment here. But a word must be said on two broader issues, the inevitability of the conflict between science and religious authority, and the theoretical scope of academic freedom in Catholic universities.

Dr. MacIver is careful to note that academic freedom is a peculiarly important phase of a larger liberty, the right of every man rationally

to seek the truth as it is and honestly to communicate it as he sees it. Authority, of whatever form, limits this freedom, because it substitutes tradition for investigation. This limitation, he admits, is justified in the field of revealed truth (if there is any such thing); it interferes with academic freedom only when it withdraws from scientific investigation some matter which is susceptible to the tests of observation and experiment. Unfortunately, the history of authority is full of such interference; under guise of protecting a code of values, it has stifled free scientific study of the things of which those values are predicated and the conditions which that code is meant to regulate.

Since Dr. MacIver is personally committed to a theory of the intrinsically tentative character of all human knowledge, he necessarily finds an irreconcilable dualism in authority and science. Nevertheless, what he has to say is as applicable to Catholic as to non-denominational universities. Of its very nature the scientific method, strictly so-called, can produce only probabilities or hypothetical certainties; and insofar as every Catholic university makes use of this method, it is bound to accord to students and faculty alike that freedom of mind without which the method simply will not work. Since the Church closes no field to rational inquiry, there is as much room for academic freedom in Catholic as in secular universities. No dogma requires that all or even the weight of human evidence, studied through the lens of the scientific method, be in favor of the truths of revelation. The Catholic Church's case neither stands nor falls with the validity of any scientific hypothesis; its justification is of an intrinsically superior order, the word of God.

In this connection, it is important to note a serious fallacy in one of Dr. MacIver's proofs of the actual diminution of academic freedom in denominational universities. No professor, he argues, in an institution whose theological doctrine condemned the use of contraceptive devices as sinful would be permitted to advocate the introduction of birth-control clinics as a solution for the problems of an overpopulated area. This example confuses science with ethics. Whether the introduction of such clinics would solve the specific social and economic problems in question is a scientific problem; whether such a solution is desirable or morally permissible involves a value judgment on the validity of which science (in Dr. MacIver's understanding of the term) in incompetent to pronounce. If nothing else, pressure groups have taught us that not everything that works is good.

CHARLES M. WHELAN, S.J.

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**The Development of Academic Freedom in the United States.** *By Richard Hofstadter and Walter P. Metzger.* New York: Columbia University Press, 1955. Pp. xvi + 527. $5.50.

When Henry Dunster, the first president of Harvard, publicly challenged the legitimacy of infant baptism, his resignation was a foregone result, quietly accepted as a matter of course by both parties. The

issue was not whether Dunster had a right to his job, whatever his religious opinions, but simply whether his theology was orthodox. The gap between this type of controversy and our recent storms over the discharge of politically suspect professors is one measure of the growth of academic freedom in the United States.

The story of this development is an important one, and Professors Hofstadter and Metzger have told it well. Lively, moderate, and carefully constructed, their account begins with an excellent survey of academic freedom in Europe from the Middle Ages to the eighteenth century, and ends with a study of the achievements of the American Association of University Professors during the First World War. More recent developments are covered in the companion volume, Robert M. MacIver's *Academic Freedom in Our Time* (reviewed above).

Anyone who is prone to reduce the fight for academic freedom to a simple antithesis between science and religion will do well to study the evidence which Hofstadter and Metzger have amassed. The Darwinian crisis in the second half of the nineteenth century was indeed the occasion of a great growth in academic freedom, but the bitterness of its memories has obscured the importance of still more formidable enemies of professorial independence. If religious zealots have sinned against academic freedom, so too have politicians, businessmen, and the general public.

CHARLES M. WHALEN, S.J.

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## DEVOTION TO BLESSED SACRAMENT

**The Eucharistic Apostolate of St. Ignatius Loyola.** *By P. Justo Beguiriztáin, S.J. Translated by John H. Collins, S.J.* Boston, 1956. Pp. 56. $1.

To those who wish to know St. Ignatius this book is important, because it brings into due prominence one of the best loved, most characteristic and widely successful forms of the Saint's apostolate. Its author declares that St. Ignatius was the Saint who contributed most to the movement that restored to the faithful the practice of frequent Communion. In the sixteenth century, excessive reverence had gradually succeeded in keeping Catholics from the altar-rail. It was rare for any lay person to receive Holy Communion oftener than once a year. Immediately after his conversion St. Ignatius began to receive the Sacraments of Penance and the Eucharist frequently and urged those he met to do the same. When he became a priest he preached the frequent reception of Holy Communion constantly and everywhere. He ordered the priests of the Society to follow his example and the non-priests to receive as often as possible and publicly.

Their doing so awakened a storm of opposition. They were denounced from the pulpit as dangerous innovators, but St. Ignatius and his sons continued to make this practice the favorite theme of their sermons. The effects were immediate and widespread. This Eucharistic apostolate

has been emphasized throughout the Society's existence. All this is proved not merely by the statement of the author but by careful documentation. The present universal devotion to the Blessed Sacrament is due largely to the efforts of St. Ignatius.

The book would be an excellent gift for religious and the laity, an Ignatian Year book and one to be recommended to members of study clubs and sodalities. It is privately published and may be obtained from Reverend John H. Collins, Loyola House, 297 Commonwealth Avenue, Boston 15, Massachusetts.

J. Harding Fisher, S.J.

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## BISHOP ANDREWES AND THE JESUITS

**Bishop Lancelot Andrewes, Jacobean Court Preacher.** *By Maurice F. Reidy, S.J.* Loyola University Press, Chicago, 1955. Pp. xiii-237. $3.50.

The present volume is another in the series of "Jesuit Studies" so admirably edited and published by the Loyola University Press. The subtitle declares that the volume is "A Study in Early Seventeenth-Century Religious Thought" and Father Reidy of the College of the Holy Cross sticks closely to his announced topic.

Bishop Andrewes impinges on Jesuit history, inasmuch as he was the champion of James I in the controversy with Cardinal Bellarmine. But since this story is not germane to the purpose of the book, it is touched upon only lightly. Nor, though the salient details of Andrewes' life are given, is the book a biography. It reminds us of Andrewes' importance in his own day,—court preacher to Elizabeth I and James I, bishop of three Anglican dioceses, intellectual leader of the Church of England.

But the bishop's major importance stems from the fact that he stood at the source whence flowed the High Church movement of Archbishop Laud, the Tractarians of the nineteenth century, and the present Anglo-Catholics. His theological thought therefore deserves study, and Father Reidy has given us a most competent analysis of Andrewes' religious teachings.

The book appeals only to a very specialized audience, but its readers will find it an interesting, readable, and thorough treatment of its topic.

Francis X. Curran, S.J.

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## FOR THE STUDENT

**The Russian Marxists and the Origins of Bolshevism.** *By Leopold H. Haimson.* Cambridge: Harvard University Press, 1955. Pp. viii, 246. $5.50.

For many, communism is a phenomenon which burst upon the world

in November 1917. The understanding of its origins and growth is hazy at best. This is partly due to the fact that the triumphant Bolshevik faction of communism has presented only doctored accounts of its early history, and partly to the fact that so much of the source material for a comprehensive study of this twentieth century phenomenon is locked away in Russian periodicals and pamphlets which have not been translated.

Attempts have been made, especially in the last decade, to shed more light on this material. Bertram Wolfe, in his *Three Who Made a Revolution* (New York: Dial Press, 1948), made a contribution by his presentation of some of this material in English. Leopold H. Haimson makes a further contribution in this book, which is one of a series presented by the Russian Research Center of Harvard University. As with the other books of the series, there has been a detailed investigation of Russian sources which are not readily available. If for no other reason, this would make it a useful book.

Communism, in its Russian form, was strongly influenced by the Russian soil in which it grew. Though originally a western ideology, it was fitted into the general pattern of violent unrest which characterized the Russia of the nineteenth century and, in the process, experienced some modification in both form and content. It is this process which Mr. Haimson describes.

After a preliminary chapter, in which the author sketches the intellectual ferment in Russia and the revolutionary activity of the period between 1820 and 1890, we are introduced to the men who projected Marxism into this maelstrom and presided over its development. Paul Axelrod, George Plekhanov, Yuri Zederbaum (Martov) and Vladimir Ulyanov (Lenin) are the principal figures in the account. The background of each is presented along with a consideration of the growth in their thought. Though they were to be close collaborators in the early development of Marxism, the seeds of the dissension which was to cause a bitter struggle in later years were already indicated.

This struggle revolved around the precise role of the proletariat in the ovethrow of Russian absolutism and the final establishment of a classless society. Against some, who emphasized the development of the workers' consciousness as a "spontaneous" process, impervious to outside control, Plekhanov and the Social Democrats (the name assumed by the Russian Marxists) insisted that this development could be hastened and properly channeled by the conscious direction of the most advanced elements of the proletariat, i.e. by the Social Democrats. But the struggle concerning the "spontaneous" element and "consciousness" also entered the ranks of the latter. Where Axelrod and Martov were for allowing a fairly large field of operation for the "spontaneous" element, Lenin insisted on the fact that it should be rigidly controlled by the "conscious" element through strong organizational bonds. Unity and rigid discipline were to characterize the "vanguard of the proletariat" during the lengthy period it would need to develop the conscious-

ness of the inert masses. Martov, Axelrod and finally even Plekhanov were to break with him because of this position.

The development of these ideas and the struggles which culminated in the split of the Social Democratic party at the Second Congress in 1903 is the burden of Parts Two and Three of the book. We are given information on the formation of the Bolshevik and Menshevik factions and how they received their names. Though initially in the minority, Lenin, by astute maneuvering, was able to turn the tide in his favor and, during the short time in which he held a majority, he assumed the name Bolshevik (majority) as contrasted with his opponents, the Mensheviks (minority). Though in later years his group was often very small, Lenin was to cling to this name with all its psychological advantages. It was the first of many times that the Communists were to usurp words for their own use.

Mr. Haimson's book ends with the Second Congress and its immediate aftermath. Therefore, it does not give a complete picture of Marxist activity before the revolution. However, his study of the early development of Marxism is recommended, especially for its liberal use of source material. It gives a key to understanding not only that element of Marxist thought which was eventually to come to power in the Soviet Union but also the other dissident Marxist elements. His many quotations will make it possible to see these elements more clearly and also to realize the inadequacy of the entire Marxist ideology as the solution to the philosophical and social questions of the present day. The author does not draw this conclusion himself. However, he does provide a wealth of material which should make this book, meant primarily for the special student of communism and Russian affairs, useful to a wider circle of readers and especially to the philosopher and the social scientist.

JOHN F. LONG, S.J.

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## OUR PROTESTANT NEIGHBORS

**The Catholic Approach to Protestantism.** *By George H. Tavard, A.A.* N. Y., Harper and Brothers, 1955. Pp. xv-160. $2.50.

Alerted by the scandal to unbelievers that arises from the missionary competition among Christian churches and sects, Protestantism has been keenly aware of its "sinful" disunity. From the early missionary assemblies of 1854 to the Evanston Assembly of the World Council of Churches in 1954, Protestants have struggled with doctrinal and psychological disagreements, experimented in unity and, in general, have produced a theology of ecumenism. What has been the Catholic reaction to their endeavors? What should be the Catholic attitude to ecumenism and how can Catholics help in the "common search after Christian unity by Churches that do not know or misunderstand the Catholic unit of the Church of Rome?" Father George Tavard of the Augustinians of the Assumption has attempted to answer these questions in this little book.

Painstakingly objective, he traces Protestantism in its various major forms from its beginnings to present-day churches. He outlines its basic doctrines, its anti-Roman prejudices, its searching for unity, its theology of ecumenism. The Catholic approach to ecumenism is then analyzed and for the most part is found to be wanting in scope and vitality. In spite of official pronouncements of the Holy See, most Catholics persist in a negative, defensive attitude toward Protestantism. Admittedly, however, because of the courageous efforts of a few in the past, Catholics are becoming more ecumenically conscious. The book closes with concrete suggestions for Catholic contributions to a "creative peace" that will effect a psychological and spiritual understanding of the Protestant positions and sensibility, while preserving a profound sense of the requirements of Catholic truth and an unshakable loyalty to the Church.

Father Tavard writes with a dedicated pen. Aware of the lack of ecumenical knowledge among Catholics, his book is intended to stir to action. It is meant to be a popular treatment of what the author undoubtedly thinks should be a popular concern. Its popularity will suffer, however, from a confusion in the early chapters of the book. The author so weaves his own thoughts into a sympathetically written history of Protestantism that at times it is difficult to tell where Proestant ideas end and his thoughts begin. His meetings with European Protestants have led Father Tavard to an obvious enthusiasm which in turn generates an impatience with the apparent lack of response of Catholics; this can be the only explanation for the captious tone of sections of the book. However, the book is worth reading for its brief history of Protestant ecumenism, and the author's chapters on positive attitudes are inspiring. Especially penetrating are the last two chapters. In them prominent twentieth century factors that raise hopes for realistic ecumenism are analyzed. According to Father Tavard, these factors are the theological awakening of our century, a return to the Bible, the liturgical renewal, the accession of the laity to responsibility in the Church, a desire for peace and the immediate and permanent threat of a dictatorship inspired by an atheistic philosophy. Seminarians and priests must become familiar with the problems of church unity; this book will serve as an introduction.

JOHN J. MCDONALD, S.J.

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## THE DEAD SEA SCROLLS

**The Scrolls From The Dead Sea.** *By Edmund Wilson.* New York, Oxford University Press, 1955. Price: $3.25.

Credit must be given to Mr. Wilson for being the first to attempt a popular synthesis of what has been described as the most sensational manuscript discovery in modern times. He does not simply rehearse once again the story of the 1947 discovery and succeeding excavations in the Qumran region but presents the origin, organization, beliefs and

practices of the Essene sect in an absorbing account. He captures interesting human situations, gives pen pictures of important persons like the Metropolitan Samuel and Père Roland de Vaux, and makes us feel that we, too, have been actually at the site of the discovery. Mr. Wilson gives generally reliable information concerning factual data connected with the discovery and a good digest of learned periodicals, but when he begins to speculate on the religious significance of the scrolls, on the basis of Dupont-Sommer's theory, he is not authoritative. It has been said more than once that the discovery of the Dead Sea Scrolls will revolutionize our thinking on Christianity. This is the explosive possibility that Mr. Wilson has made very much of in Chapter V where he tries to resurrect Renan's cryptic statement, "Christianity is an Essenism which has largely succeeded." To say as Mr. Wilson does that scholars have regarded the Dead Sea Scrolls as a secret to be jealously guarded and that tension among them is due to the "fear of impairing the authority of the Masoretic text" or "fear that the uniqueness of Christ is at stake" is misleading for the uncautious and uncritical reader and unfair to biblical scholars. If the Dead Sea Scrolls are to shed light on the immediate background of Christianity, that will come in good time after sober and prolonged study and there is no need to fear that the scrolls will prove Christ to be merely a holy, historical figure and not the Son of God.

VITALIANO R. GOROSPE, S.J.

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## THE CHURCH AND THE LAYMAN

**The Layman in the Church.** *By Michael De La Bedoyère.* London: Burns & Oates, 1954. Pp. vii, 111.

There are at present far too few works in English that have taken into account the monumental work of Father Yves Congar, O.P., on the layman's place in the Church. This book does, and well. Though not meant to be a strictly theological work, it rests on solid theology and offers the educated and busy layman a stimulating treatment of his real problems and opens avenues toward a solution.

After a general statement of Congar's theology of the layman as priest, prophet and king, the author offers a fine summary of the long history behind the present concern for a "lay spirituality." Turning next to the social relations of lay members of the Mystical Body, he concludes that the layman's spirituality, like that of the religious and the priest, must essentially involve his particular function in the Church. In the concluding section of this short volume the author points up concrete problems in lay-clerical cooperation, centers the spiritual practices of the layman around their liturgical core, and finally reiterates his basic thesis: a lay spirituality is not a luxury item in the Church's theology.

This is an opportune time for such a book. It will heighten interest in the basic problems of a deeper spirituality and a lay apostolate.

It may induce more to read the work of Father Congar, which is soon to appear in an English translation. It will undoubtedly stimulate priests and seminarians to ponder the implications, theological and practical, of this layman's contribution to the discussion.

KENNETH C. BOGART, S.J.

## DOGMATIC THEOLOGY IN ENGLISH

**Fundamentals of Catholic Dogma.** *By Dr. Ludwig Ott.* Edited by James Canon Bastible, D.D. Translated by Patrick Lynch, Ph.D. St. Louis, Herder, 1955. Pp. xvi-519. $7.50.

The purpose of this monumental work is to give a basic course in all Catholic dogmatic theology. Skillfully translated from the German of Dr. Ludwig Ott, it approaches the miraculous by accomplishing its immense task with concise thoroughness in just 519 pages. The body of the book is preceded by a detailed table of contents and followed by indices of persons and subjects, which render the book useful as a ready-reference manual for the busy teacher or parish priest.

This book will undoubtedly meet with unqualified approval from the educated Catholic audience. It will find a hearty welcome from the college religion teacher, who will at last be able to put into the hands of his students a competent reference work on scholastic theology. It will doubtlessly be found in the book case of the overworked pastor, a gold mine for advising study clubs and preparing sermons. But most significantly, it will open to the educated lay Catholic an easy path to the understanding of the Church's theological wealth.

R. M. BARLOW, S.J.

## THE CHURCH TEACHES

**The Church Teaches.** *By The Jesuit Fathers of St. Mary's College.* St. Louis, Herder, 1955. Pp. xiv-400. $5.75.

To any student of Scholastic Theology the name Denzinger or even the letter "D" together with its number evokes a familiar, if not always a pleasant, memory. The present volume is a selection of Catholic magisterial documents culled principally from Denzinger's *Enchiridion Symbolorum*, with this notable difference, that it makes these documents available in remarkably readable English. Another practical feature is that the editors of this volume, departing from the format of Denzinger, have arranged the documents according to subject matter, rather than in chronological order. Each document, especially if it is an extended citation from the *Acta* of an ecumenical council, is preceded by concise introduction, which gives the historical genesis of the document cited, its doctrinal import or a summary of the peculiar theological problem it was expected to solve. These introductions lend an air of

history to the collection and enhance its usefulness especially for the lay reader. In addition, if the clerical reader should desire a longer citation than is presented in this volume, marginal numbers referring to the appropriate place in Denzinger are to be found next to each selection. These and other desirable features of this book will make it a must for the educated Catholic layman's library. Teachers of college religion courses will find it invaluable as a source-book of documents pertinent to their courses. Finally it should also be a great practical aid to the priest in the preaching apostolate, as a gold mine of topics for the Sunday sermon.

R. M. Barlow, S.J.

## POPES ON CHRISTIAN MARRIAGE

**Papal Pronouncements on Marriage and the Family** From Leo XIII to Pius XII (1878-1954). *By Alvin Werth, O.F.M. Cap., A. M., and Clement S. Mihanovich, Ph.D.*, Milwaukee, The Bruce Publishing Company, 1955, Pp. x + 189. $3.00.

Pertinent pronouncements by our modern pontiffs on marriage and the family can be found in abundance in this compact reference book. Covering a period of seventy-five years, the authors have arranged their quotations in topical form and chronological sequence down to, and including, the 1953 Christmas Message of Pius XII. The purpose of the book and the sources used to locate the papal documents are briefly indicated in the introduction. *Social Wellsprings*, edited by Joseph Husslein, S.J., (Bruce, 2 Vols.) provided most of the translations used by the authors for the encyclicals of Leo XIII and Pius XI. Most of their quotations from Pius XII have been chosen from the translations appearing regularly in *The Catholic Mind.* Nine other major sources have been utilized.

The authors have done their work well, but have limited themselves to "quotations taken from documents that have been translated into the English language in their entirety or in major part." With this severe limitation, they were forced to omit many papal pronouncements on marriage and the family. They have also chosen to omit the yearly allocutions of Pius XII to the Sacred Tribunal of the Roman Rota. Translations of most of these are available in *The Canon Law Digest*, by T. Lincoln Bouscaren, S.J. (Bruce, 3 Vols.). They do, however, include one short quotation, from the 1941 allocution, on divorce. In the introduction to Chapter II, the authors state: "According to traditional Catholic teaching the right to marry is one of the most fundamental of the natural rights of man." They fail, however, to quote either the above 1941 allocution, or the 1942 Christmas Message of Pius XII on this matter. With these limitations in mind, we should be happy to have so many *Papal Pronouncements on Marriage and the Family* available in one handy and very useful volume.

Michael H. Jordan, S.J.

## A GREAT JESUIT

**Played by Ear.** *By Daniel A. Lord, S.J.* Chicago, Loyola University Press, 1956. Pp. xiii-398. $4.00.

While hospitalized by his final illness Father Lord wrote his autobiography in the unique form of replies to thirteen letters sent him by parents, nuns, a Jesuit Scholastic, a writer, and a child. By giving his attention to the problems he answers, the memoirs of the humorous, loving priest become pleasingly alive. The reader comes to know the versatile Jesuit by learning what he believes and what he loves, what he enjoyed and what he suffered, rather than by being told who he is and what he did.

The three pages devoted to St. Ignatius' concept of a Jesuit explain the deepest mystery of Fr. Lord's driving power. "He dared his followers to attempt the hard and to challenge the impossible. He must have often looked down from heaven to know celestial annoyance when conservatism, caution, respect for convention, and attachment to things as they are chained even one of his Jesuit sons." The very force of these few sentences indicate that all the accomplishments of the author were inspired by one clearly sensed dream. The subsequent life of Father Lord was making the dream come true and sharing it with others.

The thousands who did share his vision felt the cheerful, trusting optimism found on nearly every page of his writings, "My days have been happy, blessed, fortunate beyond the possibility of gratitude enough to God, days I would willingly share with others, writing of the goodness and zest and joy of the years. Without knowing it we lived with God's arms around us, all of us. Sin became difficult, for goodness and activity were much more delightful. And after years of life as a Jesuit, I know that I would not trade it for any other that man has ever lived."

But changing the Ignatian idea for himself into reality was of prior necessity and of greater difficulty. Sometimes the characteristic optimism was buried in trying doubts. Fearless men may be the subjects of biographies, but intimate autobiographies reveal dread as a part of man's nature. Father Lord accepted each assignment with reluctance and apprehension. The external serenity he communicated was the outcome of struggles. He describes his scruples, sickening nervous attacks following lectures, his terror of surgery, some frustrating failures, even the 'deep freeze' attitude of some of his fellow Jesuits. The apostle of happiness had a sensitive, artistic soul which could record, "The daily carrying of the cross is a personal assignment, not the commission to insist that all others be aware of its shadow and weight. For years I wrote slowly and painfully. Here (in St. Theresa's life) was the most attractive sanctity, great suffering leading to great sacrifice. I cried tears of loneliness and weakness."

As Father Lord recounts his boyhood in the Chicago of the Gay Nineties, Catholic education, then and now, comes under scrutiny. The profile of Mr. Pernin, S.J. teaching in the old St. Ignatius College is as

compelling as was that Scholastic's influence on the youthful Dan Lord. The vivid enthusiasm of novitiate life does not obscure profound reflections on the religious way of life. Such aspects as common life and silence are presented in a manner capable of winning hostile critics or of simply buoying up the discouraged. Years of stern discipline in composing poetry and in re-writing culminated in Father Lord, the author, capable of producing 15,000 words per day. The letter, reviewing his Regency, proves that Mr. Lord, S.J. was resolved to work with every talent given him. He taught high school and college courses, wrote and directed school musicals, formed a band, a student council, a year-book, a school paper, began classes in education at St. Louis University, and lectured on literatue to adult groups. After his ordination, Father Lord recalls his efforts to coordinate the moribund sodalities, and to promulgate their common rules. A more glamorous feature of his priestly life was his work in Hollywood, first, as technical advisor, then, as author and advocate of the film industry's censorship code. Father R. Bakewell Morrison, S.J. has written an Introduction, but no bibliography of books by Father Lord is given.

Non-Catholics will find the life of Father Lord both a challenge to seek the pearl of great price and an attractive presentation of the spirit of Christ's Church. Reading of the gay, active boyhood which nurtured a religious vocation could be a source of peace to young people who too often assume every vocation involves a painful struggle. Parents will find that Father Lord's literary abilities beautifully express the love within a family, so strong but often so inarticulate. Fellow Jesuits will find the secrets of the endurance, zeal, and charity of a priest whose presence was felt in the developing Church of our country through retreats, pamphlets, drama, lectures, sodality direction, and guidance. As his life is relived on paper, we see ourselves small by comparison, but we feel ourselves greater by association.

Robert Y. O'Brien, S.J.

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## JESUIT MISSIONS IN INDIA

**The Jesuits in Mysore.** *By D. Ferroli, S.J.* Xavier Press, Kozhikode, 1955. 238 pp.

In 1648 the first Jesuit priest arrived in the Portuguese mission of Mysore, an Indian state south of Bombay. For the next 132 years European missionaries labored there to spread Christianity. Every two or three years they sent detailed letters on their labors to their Superior in Rome, and these letters are the main source of this book. In 1780 there were over 20,000 Christians in Mysore. This may seem like a small number. However, added to the small number of missionaries—their number never exceeded thirteen—there were the recurrent persecutions instigated by the Brahmins, the Dazoras, and certain greedy or envious local kings and officials. Thus the history of the mission is a continual up-and-down affair, whose real success is known to God alone. The

labors of the missionaries were heroic, and were often repaid by outstanding devotion and courage on the part of the native converts. After the Suppression of the Society, the Jesuits were finally relieved of their jurisdiction in 1780. Their place was slowly taken over by priests of various French orders.

Although the book has no index, there is a detailed outline at the beginning of each chapter. Scattered throughout the book are abundant incidents describing the varied labors of the Jesuits and the life of the people. One misses, however, a systematic summary of the missionary methods employed. Another desideratum is a critical appraisal of the miraculous events related in the annual letters of the missionaries. Although it seems clear that the zealous lives of the Jesuits, and the sincere fervor of the Christians brought down special favors from God, one wonders how much credence should be given to many of the events thus narrated.

E. L. Mooney, S.J.

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## MODERN APOLOGETICS

**In Soft Garments.** *By Ronald A. Knox.* New York, Sheed & Ward; 1956. Pp. ix-214. $3.00.

In the field of modern apologetics, perhaps no name is so widely known today as that of Monsignor Knox. *In Soft Garments* is the first collection of Oxford Conferences given by Knox, first published in 1942. Their re-publication is due largely to the enthusiastic reception accorded the second collection of conferences, recently published under the title of *The Hidden Stream.* The conferences are not ordered along any preconceived plan, but rather deal with intellectual problems that any Catholic student will have to face.

The first two chapters on the proof for the existence of God, and mind over matter, are among the best in the book. The proof for God's existence from conscience, is subsequently summed up in a trenchant question, "Can anything matter, unless there is Somebody who minds?" There follow chapters on Christ's coming, His claim, miracles, the marks of the Church—all taken up in the same easy, eminently readable style.

Joseph L. Roche, S.J.

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## AN ATTAINABLE IDEAL

**Helps and Hindrances to Perfection.** *By Thomas J. Higgins, S.J.* Milwaukee, Bruce, 1955. Pp. ix-258. $4.50.

To many members of the Church Militant the word "perfection" is a hallowed trisyllable that tastes of the vague, unattainable ideal, a target perhaps for someone else. Yet Christ's command to be perfect

does not leave much room for velleity in the matter. The careful reader of this second of Father Higgins' volumes—a worthy sequel to his *Perfection Is for You*—that deal professedly with perfection, becomes aware of the possibility of fulfillment of Christ's precept by lay Catholics as well as by Religious.

The present collection of a dozen essays on the natural hazards and obstacles in the race to spiritual perfection, deals in a very sane and sometimes chatty manner with the profundities of faith and the depths of friendship, with the myrrh of renunciation and reparation, with patience and pleasure. The striking chapter on Time—that "infinitesimal parenthesis in eternity"—recalls St. Ignatius' attitude on time and eternity. The daily fare of Catholics should be a balanced diet of work and contemplation; the author indicates what heights of prayer the diligent athlete of Christ can reach, even outside the monastic gates in modern America.

The ancient classic poets and Christian spiritual writers, St. Thomas of Aquin, the first pope and our present one, all meet in these pages and share their treasures with Father Higgins in developing his themes from philosophical and theological points of view. Apt scriptural phrases and texts, with and without quotation marks, happily abound. The modern educated lay Catholic—and Religious, too—who look for a sound treatment of some of the hindrances to perfection can find here an eminently readable initiation into the attitudes to be developed, the aids to be used, the roadblocks to be foreseen and avoided. Preachers and retreat masters will be tempted to borrow heavily from the author's abundance. The format and workmanship are typical of the Bruce Company's excellent techniques. The price may attract a smaller reading public than the book rightly deserves.

ROBERT J. FITZPATRICK, S.J.

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## THE CHURCH'S TREASURY

**Indulgences.** *By Winfrid Herbst, S.D.S.* Milwaukee, Bruce, 1955. Pp. vi-103. $1.50.

In presenting a summary of the doctrine concerning indulgences, Father Herbst has added prudent directives for utilizing these resources of the Mystical Body while avoiding the extreme of IBM spirituality. The well-indexed, paperbound volume explains the source, purpose, significance, objective and subjective conditions for indulgences described in the 1952 *Enchiridion Indulgentiarum* and not restricted to members of designated organizations. Lucid explanations permit any adult to learn the precise meaning of terms such as Privileged Altar, Heroic Act, "fulfilling the usual conditions," "prayers for the Pope's intentions," etc.

In making the faithful more familiar with the *Raccolta*, which "as

a prayer book, should rank next to the Missal in popularity," two valuable results ensue: there is given a strong motive for avoiding venial sin, and the authentic mind of the Church regarding devotional prayers is discovered. Father Herbst points out the limitation of a plenary indulgence by affection for venial sin. The Church's esteem for the Way of the Cross, the Rosary, and All Soul's Day prayer is evident from the rich remissions of temporal punishment available for specific practices of these devotions. In compressing the products of much study into a summary there occur some definitions which are inexact in statement, but they are clarified in the subsequent explanations and examples.

ROBERT Y. O'BRIEN, S.J.

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## IDLE TEARS

**Good Christian Men Rejoice.** *By William Lawson, S.J.* New York. Sheed and Ward, 1955. Pp. 202. $2.50.

This book is a lesson on happiness, its meaning and attainment. It has for its object to bring happiness into an unhappy world. The author is acutely aware that this world is a valley of tears, but he is also aware that many of the tears are idle, needless tears, and his purpose is to point out the way to avoiding and transfiguring them. Supernatural joy, he tells his readers, can and does flower from natural suffering. There can be rejoicing in the midst of, and in spite of, and even because of pain and sorrow. To attain this blessedness, however, one must live the Christian code. It is because men have forgotten the Sermon on the Mount, and have wandered into pagan bypaths and have sought to find happiness in the counsels of purely human rather than divine wisdom that they are wrecking and have wrecked their lives.

Father Lawson teaches his lesson through the medium of the Beatitudes, and he does so very effectively. His explanation of the Beatitudes is original, unusual and convincing. He not only makes Our Lord's revealed truth very clear, he reinforces it with many kindred texts from the Old and New Testaments. This part of his book will be helpful in preparing conferences and sermons. Another valuable feature is its treatment of the faults that militate against happiness. Father Lawson's knowledge of the follies and frailties of human nature is wide, but it is a kindly knowledge. He is also well acquainted with the disastrous effects of trying to compromise with wordly ideals. We have a strict duty, he tells us, to strive for happiness. Eternal happiness is the completion of temporal happiness. But the happiness we should seek is the happiness embodied in the Beatitudes, the happiness taught by Christ, happiness in accord with the Christian code.

J. HARDING FISHER, S.J.